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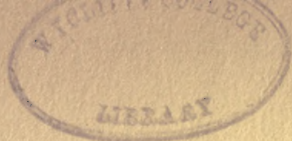
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OUR ONE PRIEST ON HIGH



OUR ONE PRIEST ON HIGH

OR,

The Present Sacerdotal Function of Christ
in Heaven : What it is not,
and What it is

BY

THE REV. N. DIMOCK, M.A.

MEMORIAL EDITION

WITH AN INTRODUCTORY NOTE BY

THE RT. REV. H. C. G. MOULE, D.D.

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THIS Memorial Edition is inscribed to the memory of the Reverend Nathaniel Dimock, M.A., by friends and disciples to whom his name is at once dear and venerable. In him the grace of God combined in perfect harmony a noble force and range of mental power, an unshaken fidelity to conscience and Revelation, and a spirit beautiful with humility, peace, and love.

“Remember your guides, who spoke unto you the Word of God, whose faith follow, considering the end of their walk of life.”

H. DUNELM.



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INTRODUCTORY NOTICE

The present publication may be regarded as a supplement to my pamphlet on "The Christian Doctrine of Sacerdotium." I regretted (p. 51) that in that address it was impossible for me to deal with "two texts in the Epistle to the Hebrews" (p. 48), which are alleged as supporting the "sacrificing office of Christ in the heavens."

None who are well acquainted with the details of our present controversies will question the importance of meeting the arguments which have been based upon these two texts. I have accordingly desired here to show that their true meaning has sometimes been seriously misunderstood.

In some few details of interpretation I am conscious that opinions which I have ventured to express, though formed after careful consideration, ought to be uttered with diffidence, because in them I am unhappily differing from some whose judgment I desire, as I ought, to hold in high esteem.

But in saying this I must not be understood as implying that I write at all doubtfully as to the main points and purpose of my argument.

The true view of the grand reality of the Saviour's glorious exaltation, as Mediator of the New Covenant, and High Priest over the House of God, *because of* the grand reality of His perfect sacrifice offered on the Cross and accepted in the heavens, seems to me to be utterly destructive of all conceptions of sacrificial oblation at the right hand of God.

His very appearing in the presence of God for us is

evidence and witness enough that for the matter of putting away of sins, and making propitiation for iniquity—" *It is finished.*"

Nevertheless, time-honoured expressions, though deprecated, are not to be lightly condemned, which, however ambiguous, have been used incautiously, yet piously, in the assurance that their interpretation will be governed, and thus possible false senses corrected, by the true view of the grand reality.

I have also felt it to be very important to show that the denial of present sacrificial functions (in the sense of offering for sins) does not militate at all against a high view of the sacerdotal work and power and dignity of Him, the eternal Priest upon His throne of glory, who is "able to save them to the uttermost and come unto God by Him, seeing He ever liveth to make intercession for them."

May I make bold to ask of those into whose hand this little book may fall, that they will study the subject on which it treats, not only with the serious attention which it rightly demands, but also, and much rather, with prayer for the illuminating grace of the Holy Spirit of Truth, who takes of the things of Christ and shows them unto us?

OUR ONE PRIEST ON HIGH

CHAPTER I

THE POSITION STATED

From the teaching of Holy Scripture that a priest is ordained to offer gifts and sacrifices for sins, and that Christ is a Priest for ever, two arguments have been drawn in support of the contention that in the Eucharist there must be a material and propitiatory sacrifice. These two arguments take two singularly different forms, one of the premises in one case being the contradictory of one in the other. The older argument (speaking generally) assumes that Christ cannot possibly be offering sacrifice in heaven, and concludes that, therefore, the sacrificial function of His perpetual Priesthood must have its sphere of operation somewhere out of heaven. It must therefore be sought upon earth, and is found nowhere but in the Sacrifice of the Mass.

The more modern argument takes as its starting-point the assertion that Christ must be perpetually offering sacrifice in heaven, and reasons that, therefore, the testimony of Holy Scripture to His sacrifice having been once for all offered must be understood in a qualified sense. And the qualification which makes way for a perpetual offering in heaven must remove the bar to a perpetual offering on earth. And this continual offering which is to be found in the Eucharist should be understood as having the same sort of relation to the once-offered sacrifice on the Cross as the offering of Christ now in heaven has to

that same sacrifice in which He was once offered to bear the sins of many.¹

But both these arguments rest on the same foundation—the assumption that, somehow or somewhere, the perpetual Priesthood of Christ implies of necessity the perpetual offering of His sacrifice.² And this assumption

¹ See Vogan's "True Doctrine of Eucharist," Part II., chap. viii., especially pp. 448, 457, 458, 460-463, 466, 467, and Manning's "Eternal Priesthood," pp. 4, 5.

² "The anti-Catholic view is that Christ, having once offered Himself on the Cross, has long ceased to offer anything; so that, in fact, He is now a Priest only in name, whereas the Catholic view is that, being a 'Priest for ever,' He must do for ever a characteristically priestly act; and, consequently, according to the same Epistle, 'He must have now somewhat to offer'" (Sadler's "One Offering," p. 53, third edition).

"The idea of a priest engrained in the mind of this inspired writer is not that of one simply interceding, but of one who commends His intercession by having somewhat to offer, and by offering it" (*Ibid.*, p. 56; Cf. Sanderson's "Life of Waiting Soul," p. 86).

The *ipsissima verba* of "this inspired writer" hardly seem to support this "idea." "As it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many" (Heb. x. 28). "This man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God" (x. 12). "Who needeth not daily, as those high priests, to offer up sacrifice, first for His own sins, and then for the people's; for this He did once when He offered up Himself" (vii. 27).

Mr. Sadler's statement of the "anti-Catholic doctrine," so far as concerns the words "a Priest only in name," will hardly, I think, be accepted by those whom he regards as anti-Catholics.

But as regards the doctrine which Mr. Sadler upholds, if I understand him aright, I must even venture to submit for careful and candid examination the opinion (which has not been hastily formed) that it certainly had no "Catholic" position in the theology of the early ages of Christianity. And as little support, I believe, will it find from the teachings of medieval scholasticism. It would be much nearer the truth, as it seems to me, to designate it as a novel development in the theology of the nineteenth century. See my "Christian Doctrine of Sacerdotium," pp. 45-50.

Indeed, Mr. Sadler's argument might be answered in the words of the Jesuit Vasquez: "He [Vasquez] both out of the *Scriptures* and ancient *Fathers* . . . concludeth that *Christ is called a Priest for ever after the order of Melchizedec, not in respect only of the time, to the end of the world, but everlastingly beyond all worlds; and this, not only in respect of any sacrifice to be made hereafter, but of that His bloody sacrifice once and only offered upon the Cross*, professing that the contrary assertion is repugnant to Scripture" (Bishop Morton "On Eucharist," book vi., chap. iii., sect. 9, p. 421; London, 1635. See

is too often taken to be the unquestioned and unquestionable teaching of the Epistle to the Hebrews, and of primitive Christianity.

It is the purpose of this tractate to show that this assumption is not warranted by any teaching of Holy Scripture, as fairly interpreted—that the true view of Christ's sacerdotal function in heaven is far too high a view to allow the idea of His ministering as at an altar—that, in fact, it excludes all conception of offering or sacrificing for sins. But before the examination of particular texts, it must be remembered that the interpretation of these, where doubtful, must in reason be governed by the general tenor of the teaching as a whole. We must take broad views of the doctrine of Christ's death as seen in the length and breadth of the expanse before us, if we would scan aright the details of typical testimony. We must look at the relation of Christ's one sacrifice, not only to the teaching of the Epistle to the Hebrews, but also to the

quotations there given. See also Ribera and Estius, as quoted in pp. 413, 414).

It is true that, at first sight, the following extract might seem to give some support to Mr. Sadler's view: "Sine cessatione Patri suam pro nobis incarnationem demonstrat. Ipsa quippe Ejus incarnatio nostræ emundationis oblatio est: cumque se hominem ostendit, delicta hominis interveniens diluit" (Greg. Mag., "Moral.," lib. i., in cap. i., Op., tom. i., c. 28; Venet., 1744).

It should be observed, however, that this is suggested by, and is an adaptation of, what we read of the practice of Job. It follows on "Cunctis diebus Job sacrificium offerre non cessat."

Compare the following from Rupert of Deutz: "*Allegorice*. Cuncti dies quibus sine intermissione, ut supradictum est, holocaustum corporis et sanguinis sui pro nobis Redemptor noster immolat, dies unus est" (Rup. Tuit., Com. in Job, chap. i., ver. 22, Op., tom. ii., c. 869; edit. Migne). The reference is to c. 965, where he had said: "'Sic faciebat Job cunctis diebus,' videlicet quia sine intermissione pro nobis holocaustum Redemptor immolat, cum Patri suam pro nobis Incarnationem demonstrat." (See below, p. 74, and "Correspondence of Marriott and Carter," pp. 69, 136).

And then the incautious ambiguities of Gregory's language will easily receive corrective interpretation from the following: "Qui oblatione sui corporis, remotis sacrificiorum carnalium observationibus, Seipsum Tibi sacram Hostiam, Agnumque immaculatum summus Sacerdos pro salute nostra immolavit" (Gregorii Sacram. Feria III., In Albis, Præfatio, Op., tom. iii., Par. I., c. 77).

hidden mystery which God ordained before the world unto our glory, and to the history of the patriarchs, and to the revelation of God's gracious purpose by His prophets, and especially in the clear exposition of the doctrine of justification in the Epistle to the Romans, if we would interpret aright some—at first sight—ambiguous expressions spoken concerning priesthood as applied to the Son of God.

And if, confining our view to the Epistle to the Hebrews, we take a comprehensive view of that teaching as a whole, it may be safely affirmed that we have set before us such a view of the unique character of the archetypal High Priesthood of Christ, that the perfection of His Sacrifice in its past and perfect unity is to be seen as excluding the multiplicity and continuity of the offerings which belonged to the imperfection of its earthly examples and shadows. Is not as much as this found underlying a main portion of the argument of the Epistle? Is less than this clearly taught in such passages as the following? "Every priest standeth daily ministering and offering oftentimes the same sacrifices which can never take away sins. But this man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God" (x. 11, 12).¹

And when we come to examine the particular texts on which the advocates of perpetual sacrifice rely, we find them all capable of being brought, by no violent process of interpretation, into harmony with the general scope of the inspired treatise. They need no cruel rack of torture, they ask but considerate adjustment, to make them fit in their places with complete adaptation.

Nevertheless there are two well-known texts in the Epistle to the Hebrews, behind which the teachers of a new theology have entrenched themselves, and which they

¹ "Ibi sacerdotes Judæorum multas quotidie offerendo hostias, non potuerunt auferre peccata. Christus autem semetipsum semel offerens abstulit peccata mundi, et sedet nunc in gloria Dei Patris" (Primasius, in "Biblia Sacra, cum glossa ordinaria," tom. vi., c. 908; Ant. 1617).

seem desirous of making into strongly-fortified positions for resisting the doctrine, as it has hitherto been understood, of our Thirty-nine Articles, and of the theology of our English Reformation.

It behoves us, therefore, to examine with some care the teaching of these two texts, with a view to see whether they do indeed afford that conclusive evidence in support of the theory of a continuous sacrifice in heaven, which would be necessary to defend such a position against the strong and repeated assertions which the Epistle contains of the unity and perfection of the Sacrifice of the Cross.

For we must insist upon it (it needs to be strongly insisted on over and over again), that if the interpretation which is being fastened on these two texts is to *stand*, it must stand with a strength sufficient to meet, not an unfair prejudice, but a just *prejudicium* which arises from the study of the Epistle as a whole. It has been well said that the true doctrine may be summed up in a few words, as cited according to the Greek: "For not into holy places made with hands, types of the true, has Christ entered, but into the heaven itself, now to be seen plainly before the face of God for us: nor in order that He should offer Himself often, as the high priest entereth into the holy places every year with blood of others, for then must He often have suffered since the foundation of the world: but now once at the consummation of the ages hath He appeared for the putting away of sin by the sacrifice of Himself. And inasmuch as it is appointed unto men once to die, and after that the judgment, so Christ, having been once offered to bear away the sins of many, shall He appear a second time without sin, unto salvation, unto them that wait for Him."

"In these words," says Canon Vogan, "it is clearly declared that Christ is 'entered into the heaven itself,' 'not that He should offer Himself often'; that if He were to offer Himself often there, 'then must He often have' offered Himself 'since the foundation of the world'; and

that if He had offered Himself often ' then must He often have suffered.' But, on the contrary, instead of offering and suffering from the foundation of the world, it is declared that ' now, at the consummation of the ages or dispensations, He has appeared once for the purpose of putting away of sin by the sacrifice of Himself ' ; and so far from making a frequent or repeated offering of Himself, ' that as men are once to die, and once to be judged, so Christ was once offered ' ; and so effectual is that one offering, that by it He has borne ' away the sins of many,' and therefore the next time He shall be seen of men it will be ' without sin unto salvation to them that wait for Him.' "

" If words, then, have any meaning, our Lord has entered into heaven not to offer Himself often, nor to offer Himself at all, much less continually, inasmuch as this place of Holy Scripture necessarily implies that He could not offer Himself without suffering. And if He could not offer Himself without suffering before He came, and that because not having been made flesh, He could not suffer ; no more can He offer Himself now that He is entered into heaven, because He cannot suffer, because He has ' the power of an endless life.' "

" And by His one offering, once made and finished, He has done all that could be supposed to be possible by any imagined ' continuous sacrifice.' There is no other offering, and no other way of offering, of Himself, for the belief of which there is any warrant of God's Word " (Vogan's " True Doctrine of the Eucharist," pp. 472, 473).

I will only venture here to make one further quotation from the same esteemed writer : Christ " was not in the ' victim state ' ; He did not make the sacrifice of Himself continuous when He rose from the dead, and while He continued upon earth, forty days before He went up to heaven ; and He went thither, not as a victim, but as having all power in heaven and in earth, not to offer Himself, but to sit on the right hand of the Father. His sacrifice was finished and altogether ended when He was taken

down from the cross and was buried. He did not continue sacrificing when He was in the grave. He did not offer Himself as a sacrifice when He rose again. For forty days He discontinued His sacrifice; and therefore, if He now offers Himself a sacrifice in heaven, it must be a new sacrifice—a sacrifice of Himself over again, or in a totally different sense from all the notions of sacrifice which are to be learned from God's Word '' (*Ibid.* pp. 470, 471).

CHAPTER II

THE FIRST TEXT EXAMINED

We turn now, first, to Heb. viii. 3: "Every high priest is ordained to offer gifts and sacrifices, wherefore it is of necessity that this man have somewhat also to offer."

If there were no other rendering possible, it would surely be quite legitimate to say that, though the necessity is spoken of in the present tense, it may very well be understood, and obviously should be understood, as spoken from the point of time when the Redeemer came (in fulfilment of the prophetic word, "Lo, I come to do Thy will, O God") to do His appointed work—to perform the High Priestly function which was to commence with the One Propitiatory Sacrifice of the New Covenant, in which covenant there was to be "no more offering for sin."

But, in fact, the translation which gives us the present tense (though followed by our Revised Version) is not the only possible rendering, and is by no means certainly the right one. "Ὅθεν ἀναγκαῖον ἔχειν τὸ καὶ τοῦτον ὁ προσενέγκη" ("Whence a necessity that this man also should have something for an offering") clearly admits the insertion of ἦν, as understood, quite as well as that of ἐστίν.¹ And we know well that by some it was so understood of old time.² I may be permitted here to quote from a letter I

¹ Compare the following from Athanasius: "Ὅθεν χρεῖα γέγονεν, ἔχειν τι τὸν Θεόν, ὁ προσενέγκη ὑπὲρ ἡμῶν" ("Contra Apollinarium," Lib. II., sect. 7, Op., tom. i., Par. II., p. 754; edit. Ben. Patav., 1777).

² Vasquez says of this text: "Græci omnes Patres in eum locum, et ex Latinis Ambrosius et Anselmus, non de Sacrificio incruento, sed de cruento, quod in Cruce oblatum est, intelligunt" (In 3 Thom. Disp., lxxxv., cap. 1). See Morton, "On Eucharist," p. 421.

received from the late esteemed Dean Payne Smith, in 1875, in answer to an inquiry concerning the Syriac versions.

He says: "Dr. Owen is quite right. The Peschito Syriac literally is: 'For every high priest that stands, that he should offer offerings and sacrifices. Because of this it *was* necessary (or due) also for this (man) that there should be to him something that he offer.' The translator is confused at the beginning; but the insertion of the *was* is remarkable, as Syriac, like other Semitic dialects, never uses a mere copula. The Hharkleian Syriac is the exact rendering of the Greek: '. . . Whence necessary that there be to him something even to this (man) that he offer. . . .' I should think, anyhow, that *was* is right. The Apostle's point is the necessity of a sacrifice, and his whole argument shows that that necessity was fulfilled on the Cross. There is nothing even to suggest a continuous sacrificing."

It is needless to take up space by mentioning the varying interpretations which have been advocated by those (confessedly not a few) who adhere to the present tense. They will not be found all to give much support to the theory of a continuous or reiterated sacrificing for sins.¹

¹ It is to be regretted, indeed, that Bishop Jeremy Taylor argues from this text, "Something He must continually offer" ("Off. Min.," v., § 3, Works, vol. i., p. 32; edit. Eden); but he reduces the offering to the offering of "Himself as the Medium of advocacy, and the instance and argument of a prevailing intercession." (Compare "Worthy Communicant," c. 1, § 4, and "Life of Christ," Discourse xix.)

So later on he says: "All the office of Christ's priesthood in heaven is called 'intercession for us,' and Himself makes the sacrifice of the Cross effectual to the salvation and graces of His Church by His prayer" (Bishop Jeremy Taylor, "Office Ministerial," sect. vii., § 5, Works, vol. i., p. 45; edit. Eden).

And so elsewhere he explains the offering to be Christ's representing "the same perfect sacrifice as having been once finished and consummate." (See "Christian Doctrine of Sacerdotium," p. 48.)

In like manner we find Bishop Patrick speaking of Christ's "full and absolute power by one perpetual continuation of His sacrifice

I think, however, that my readers will probably thank me for making the following quotation from Bishop Westcott, whose words carry with them a weight which it is not easy to set aside : " It has been debated whether *ἦν* or *ἔστιν*

offered for us in the heavens, to apply the fruit and benefit of it to us " (compare p. 240, " perfect His sacrifice," and p. 247, " presentation of this sacrifice "). This is, indeed, incautious language. But it seems quite clear that we are to understand the *continuation* (in the sense of the ever-enduring efficacy of the sacrifice once offered, *εἰς τὸ διηκεῖς*), not the *offering* (unless, indeed, in the sense of simply offering to view) as pertaining to " the heavens."

Observe in the next paragraph the words, " the blessed effects of His sacrifice, which continues for ever in the heavens in full force " (Sermon XV., " One Sacrifice," Works, vol. viii., p. 255, Oxford, 1858. Compare also especially pp. 243, 244). But the correction of any misunderstanding of his ambiguous (if not misleading) words is to be found abundantly in this same sermon, in which the Bishop strongly insists on the " one " and the " once " of the sacrifice of Christ. Take the following as examples :

" He is not to offer sacrifice any more, but hath finished that work which He came into the world to do, and is now at rest from His labours, which is betokened by His sitting down, after the manner of those who have done their business ; and His business being sacrificing, it was hereby declared to be at an end, and so concluded that nothing more of this kind was to be performed for the expiation of sins " (p. 252).

" The perfection of Christ's sacrifice, which consists in this, that it was but *once offered*, and thereby hath perfected for ever them that are sanctified " (pp. 248, 249).

" There are no such priests in the Church as can offer propitiatory sacrifices to God, for this belongs to Christ alone, Who is the sole Priest of the New Testament ; and they who in our language are called by that name (viz., the ministers of Christ in His Church) derive it from another fountain, not from the word which signifies a sacrifice, but from the word (*presbyter*, whence our English name *priest*) which signifies an elder " (p. 246).

" His sacrifice, as it was but one, so it was but once offered " (p. 241).

" He was but one Priest, as He was but one Sacrifice. . . As He offered but one Sacrifice, so He is but one and the same Priest who continues alway in His office " (p. 239).

" A sacrifice, that is, of everlasting force, to endure as long as the world lasts, without any new sacrifice or any new offering of this sacrifice " (pp. 241, 242).

" The whole discourse . . . concerning the royal priesthood of Christ utterly destroys the Romish notion of priesthood, which they say consists in offering proper sacrifice " (p. 258).

For the true interpretation of some ambiguous expressions used by some other English divines—especially Dean Field and Bishop Cosin—see Vogan's " True Doctrine," pp. 454-456.

should be supplied with ἀναγκαῖον. If the reference is to the offering on the Cross,¹ as seems to be required by the type and the context, then ἦν must be supplied " (On Heb. viii. 3, p. 215).

But after all the valued results of modern criticism, Dr. Owen's work remains (some weaknesses notwithstanding) the *great* exposition of the Epistle to the Hebrews. It has been justly characterized as "a work of gigantic strength." And it is right that Dr. Owen's view should be set before us. And thus he writes: "Erasmus adds *est*, 'it is necessary'; and we render it, 'it is of necessity.' Beza supplies *fuit*, as doth the Syriac interpreter. . . . Beza gives this account of his translation, namely, that the Apostle having respect unto the sacrifice of Christ, which was past, affirms that '*it was necessary* that He should have somewhat that He might offer'; and not that '*it is necessary* that He should have somewhat to offer.' And, although I will not deny but that the Lord, by reason of the perpetual efficacy of His oblation, and the representation of it in His intercession, may be said to offer Himself, yet His sacrifice and oblation of Himself were properly on the earth, as I have fully proved elsewhere. . . . As Beza very well observes, the Apostle had before mentioned the one offering of Christ as already perfected and completed (chap. vii. 27). He cannot, therefore, speak of it now but as that which was past; and here he only shows how

¹ It was evidently so understood by Aquinas: "Sic locus ille interpretandus est: Necesse fuit hunc quoque habere aliquid quod offerret; vel quod offerre debuerit. Et sic interpretatur hunc locum Thomas in C. 8 ad Hebr. Hoc igitur sibi vult Apostolus: Christum N. T. Sacerdotem, naturam habuisse humanam, ut eam semel pro nobis offerret, tum cum semel pro nobis in cruce mortuus est" (Chamier, "Panstratia Catholica," tom. iv., Suppl., cap. x., § xxxiv., p. 47; edit. 1627).

The words of Aquinas are: "Quia vero necesse fuit Christum habere quod offerret, ipse seipsum obtulit" (In Ep. ad Heb., cap. viii., Lectio I., Com., tom. iii., p. 283; Paris, 1874).

This is certainly not a little observable, and all the more so because the Vulgate, on which he is commenting, reads: "Unde necesse est et hunc habere aliquid quod offerat."

necessary it was that He should have Himself to offer, and so to offer Himself, as He had done " (On viii. 3, Works, vol. xxiii., p. 28; Goold's edition).

And thus Waterland, with his usual accuracy, writes : " There *was* a necessity that He should ' have somewhat to offer, ' and nothing less than Himself " (Works, vol. iv., p. 515; Oxford, 1843).

Too much should not be made of the tense of *προσενέγκη* following.² But it will, perhaps, be generally allowed that it is not too much to say that it tends rather to adapt itself to the supply of *ἦν* than of *ἐστίν*. Delitzsch, who follows Hofmann in supplying *ἐστί* (but not in his referring *προσενέγκη* to the offering in the past), says " that the aorist imperatively demands such a rendering [as 'quod obtulerit'], no one with an intimate knowledge of Greek syntax will maintain. The sentence 'Necesse est Eum habere aliquid quod offerat' may be rendered in Greek equally well by *ὁ προσενέγκη* as by *ὁ προσφέρει*." But then he adds, " At the

¹ It seems fairly clear that Chrysostom must have supplied *ἦν*, and understood the offering of the sacrifice of the Cross, for he explains vii. 27 (the once-offered sacrifice) by the assertion of viii. 3 (of the need of Christ's having somewhat to offer). He says: *τοῦτο γὰρ ἐποίησεν ἐφάπαξ · τοῦτο, ποῖον ; ἀναγκαῖον γὰρ ἔχειν, φησί, τὶ καὶ τοῦτον ὁ προσενέγκη* (In Ep. ad Heb., cap. vii., Hom. xiii., Op., tom. xii., p. 134; edit. Montfaucon). See also pp. 135 and 140. *Ἰδοὺ, φησιν, ὁ ἱερεὺς, καὶ μέγας, καὶ πολλὰ μείζων ἐκείνου, καὶ θυσίαν θαυμασιωτέραν προσήνεγκεν*; and again: *Ἐπειδὴ ἐξήτουν τινὲς, τίνος ἕνεκεν ἀπέθανεν, ἱερεὺς ὢν · ἱερεὺς δὲ χωρὶς θυσίας οὐκ ἔστι. δεῖ τοίνυν καὶ τοῦτον ἔχειν θυσίαν* (p. 140). See also especially pp. 150, 175, 186.

With Waterland's language should be compared that of Remigius of Auxerre, who, writing on this text, says: "Non potest esse Sacerdos, nisi habeat quod offerat . . . Christus vero . . . sumpsit ex nobis, quod pro nobis offerret, id est, carnem humanam, seipsum videlicet, quem obtulit in ara crucis" (In Ep. ad Heb., cap. viii.; In Bibl. Max., tom. viii., p. 1100).

Compare also the following: "Sacrificium ut Christus aliquod haberet necesse fuit, cum pontifex esset. Et nonne Christus seipsum obtulit in Sacrificium?" (Whitaker, "De Sophis.," Lib. IX., Op., tom. i., p. 224; Geneva, 1610).

² Bengel's note, "Scil. *ἦν*, erat, nam sequitur aoristus" (Gnomon, p. 893, edit. 1855), must be understood as leading only to a certain presumption in favour of *ἦν*.

same time, it must be allowed that ὁ προσενέγκη *might* have the meaning of 'quod offerret' or 'quod obtulerit' (On Heb., vol. ii., p. 27; Engl. ed., T. and T. Clark). And this concession is all that need be asked. This indeterminate sense (to say the least) *makes room* for a reference to the offering as past. And then, when it is viewed as in correspondence with the expression μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν of ch. x. 12, and still more as in contrast with the εἰς τὸ προσφέρειν of the context immediately preceding in the very same verse, and with the words ἵνα πολλάκις προσφέρῃ of ch. ix. 25, *some* presumption may be fairly said to arise that the change to the aorist is not altogether without a purpose.¹ And if with a purpose, the change can hardly be without a signification which must have some bearing on the interpretation. More than this is not claimed on our side of the argument. And so much as this will hardly, I believe, be disputed by those who are disposed to take a different view.

What, then, is the conclusion to be drawn from this text as a whole? Not at all that it obliges us (by anything contained in itself) to negative the idea of any propitiatory offering in heaven, but that it more than fails to necessitate our acceptance of any such doctrine—in contravention of the general tenor of the testimony not only of this Epistle, but of the Oracles of God—in apparent contravention, also, of that distinct teaching of this Epistle, which—contrasting the *necessity* of the Levitical priesthood with the *non-necessity* of Christ's priesthood (in respect of any other oblation than that of the Cross)—declares to us that "Christ needeth not *daily*" (οὐκ ἔχει καθ' ἡμέραν ἀνάγκην), "as those high priests, to offer up sacrifice, first for His own sins, and then for the people's :

¹ See also Bishop Westcott on Heb. viii. 3. On ix. 25, οὐδ' ἵνα πολλάκις προσφέρῃ ἑαυτόν, Westcott notes: "The contrast of tenses in προσφέρειν here and προσενέγκη, viii. 3, is clearly marked."

² A difficulty arises from the expression, καθ' ἡμέραν, which can only, as it seems, be got over by understanding *some sort* of reference to the sacerdotal functions on the Day of Atonement.

for this He did once " (τοῦτο γὰρ ἐποίησεν ἐφάπαξ) " when He offered up Himself " (Heb. vii. 27).

And it may not be out of place to call attention to the very close proximity in which this declaration stands to the text which is under consideration. Let the reader be asked to study in connected view the close of the seventh chapter and the early part of the eighth; let him begin with vii. 26, and end with viii. 3, and he will hardly be persuaded that there is anything here which implies an offering of sacrifice in heaven.

It must be added that, while it is conceded that there is nothing in the language of the inspired writer here which is absolutely intolerant of the idea of an offering by Christ after His Ascension, it by no means follows that the language can be fairly accommodated to the new view of Christ's performing continually a sacrificial function above, in virtue of His being a Priest for ever after the order of Melchizedek. Although the expression ὁ προσενέγκη might be made to adapt itself to the view of a " once for all " oblation of the ascended Saviour, offered before His taking His seat on His sacerdotal throne (a view of which we shall have to take notice presently), it can by no means be so easily adapted to any theory of a perpetual, continuous, or repeated offering. Of this view it can hardly be said to be tolerant.

In support of this assertion, I may be permitted to quote the words of one who will be allowed to speak as *ex cathedrâ* on this point. Mr. Wharton B. Marriott has said: " As far as I can judge, there is not a single grammarian of acknowledged reputation, whether in England or in Germany, who would not bear me out in the statement . . . that if it had been the intention of the inspired writer of this Epistle to mark out the offering, made by

Bishop Westcott says: " The daily work of the priests was summed up and interpreted by the special high-priestly work of the Day of Atonement " (On Heb., p. 196). See the subject fully treated in his note on Heb. vii. 27.

our great High Priest, as one made either continuously or repeatedly, he would have adhered to the use of that present tense, which he had just employed in speaking of such offerings, and which in a like manner he again uses, when denying any such offering of our Lord in heaven (οὐδ' ἵνα πολλάκις προσφέρῃ ἑαυτόν)" (Correspondence with Carter, Par. II., p. 111. See also Marriott's "Eirenica," p. 100).

Further evidence in support of the sense for which I contend can hardly be needed. Nevertheless, in consideration of the important matter which turns upon this point, I will add a quotation from a paper by Canon Birch, which appears in the *Peterborough Diocesan Magazine* for March, 1898. Those who know with what high authority Archdeacon Gifford speaks on such a point as this will know how to value the evidence which is here adduced: "The essential property of the aorist tense, which the Apostle here uses, is to represent an action as one and complete at a certain time; thus, for instance, the Greek word γράψον, being in the aorist tense, means not simply 'write,' but it means 'write, and don't go on writing,' 'write, and have done with it.' This illustration was given by Dr. Gifford¹ in reference to the passage which we are considering; he says that when this passage speaks of the necessity that Christ 'should have somewhat to offer,' the tense of the verb denotes that the offering of which it speaks was to be made and completed once for all. Certainly, therefore, this passage gives no support to the idea of a continuous offering, or a repeated offering, on Christ's part; and the significance of the language is rendered more emphatic by the fact that the Apostle twice uses the words 'that he may offer' in the present tense, when he is speaking of offerings which were to be often made, but he changes the tense at once when he speaks of

¹ Quoting from Apollonius Dyscolus, "Grammaticorum princeps." Exceptions to the rule, if any, are rare.

Christ's offering, because that was not to be made often, but once only."¹

But, if this is so, then the first text on which the new theology rests for its support is found to be, not only a frail reed indeed, but rather as a bruised reed of Egypt—the tall reed of the Nile—"on which, if a man lean, it will go into his hand and pierce it."

The text, rightly interpreted, seems certainly to be fatal to the theory of a continuous offering of sacrifice in the heavens.

¹ This argument must be allowed to have force also as against the interpretation of those who have understood the writer to have in view the offering to the Father of believing converts (for which view, perhaps, some precarious support may be found in Ps. cx. 3, 4. Compare Isa. lx. 7, and especially lxvi. 20, where the Hebrew is *minchah*). Many examples might no doubt be adduced from the Fathers of language which would well fit in with such an interpretation. But these examples rather seem to be a following up of the metaphorical idea conveyed by the words of St. Paul in Rom. xv. 16 (concerning which the reader may be referred to Professor Abbott's "Do this in Remembrance," pp. 52, 53; cf. Phil. ii. 17). It is not easy to suppose that this is the *offering* which is in view of the writer to the Hebrews.

It is propitiatory offering which is pre-eminently in front. The following from Primasius (which has been followed by others, see above, p. 12) seems fairly to interpret the writer's meaning:

"Non potest esse sacerdos, nisi habeat quod offerat . . . Christus . . . sumpsit ex nobis quod pro nobis offerret; id est, carnem humanam, se ipsum videlicet, *quem obtulit in ara crucis*") Primasius, In Ep. ad Heb.; In Bibl. Max., tom. x., p. 264).

"Non est Christus ad hoc ingressus in Sancta Sanctorum, ut sæpe semetipsum offerat . . . quoniam . . . sacrificium semel seipsum obtulit in ara crucis" (Remigius Antiss., In Ep. ad Heb., cap. ix.; In Bibl. Max., tom. viii., p. 1105).

CHAPTER III

THE SECOND TEXT EXAMINED

But there is another text which seems to have constrained some to think that a sacrificial offering there must be of some sort in heaven. And there are those who, while repudiating the doctrine of a perpetual offering, have yielded so far to the common interpretation of this text as to teach that there is a sense in which the great Atoning Sacrifice was once for all *offered* (or, as some prefer to say, *presented*) when Christ first ascended into the heavens. By some of these the view has been explained by saying that the price of atonement and redemption was indeed acquired on the Cross, but was paid down in heaven. Some, it is well known, have gone so far as to suppose that the very physical blood shed on Calvary was by Divine power gathered up, and in some way taken up into heaven by Christ in His ascension.

In our endeavour to show that a perpetual offering is not taught by this text, we shall incidentally be also undermining the foundation on which this view of the once offering of the sacrifice in heaven has been made to rest.

The text is Heb. ix. 7, where we are told (according to the Authorised Version) that into the second tabernacle (*i.e.*, the Most Holy Place) "went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people." The question is naturally, and quite fairly, asked, If in the typical shadow we see the high priest making an offering of the blood of the sin-offering in the Holy of Holies, how are we to evade the conclusion that, in view of the corresponding

realities in the grand Antitype, our faith is to see Christ offering His sacrifice in heaven itself?

There are three ways in which this question may be answered. Two shall be mentioned first, though neither of them is altogether free from difficulties, some of which, however, will be found to admit of easy solution.

It shall be my endeavour to state the case for each of these two methods as honestly and fairly as I can, setting forth in order the arguments in their favour, and not concealing the objections which lie against each one in particular.

1. First, then, it may be said that on this one special occasion we seem called upon to regard the mercy-seat as taking the place of the altar.¹ It may be argued, that as on every other day in the year when access to the Most Holy Place was forbidden, the sacrifice was offered to God by the sacerdotal act which poured the shed blood on the altar (or the side of the altar), so on this one day in the year when access was open for the high priest into the Holiest, the sacrifice was to be offered to Jehovah by sprinkling the blood on and before the very mercy-seat where rested the shekinah of God's glory.

And then, further, it may be urged, that as in the case of the ordinary sin-offering there was no significance in the short interval of time which elapsed of necessity between the *shechitah* (or slaughter of the sacrifice) and the sacerdotal act which poured the blood, so in the case of this special sin-offering there is no significance in the somewhat longer interval which must needs elapse before the blood is presented in the Holy of Holies. In each case the interval may be said to be a necessary imperfection in the teaching of the shadow. In each case the presentation

¹ In Lev. xvi. 14—according to some copies, which have no warrant from the Hebrew—(and there alone) the mercy-seat is designated in the LXX. by the word *θυσιαστήριον*. But Josephus and Jewish writers generally hold that the mercy-seat itself was not touched with the sacrificial blood (see "Speaker's Commentary," p. 588).

follows as nearly as may be immediately upon the death of the sacrifice. And in the special case, where delay was longer, special means were adopted that the blood should be kept as fresh from the blood-shedding. Then it will follow that as in the ordinary sacrifice the presenting on the altar represents a sacred act of the great High Priest—the offering which knows no separation in time from His death—so in the special offering on the Day of Atonement the blood-sprinkling represents a sacerdotal function which is to be seen by faith in the Antitype, not as belonging to the heaven of Christ's ascension, but to the Cross of His crucifixion.

Perhaps the strongest support for this theory may be found in the fact—a fact which is certainly somewhat observable—that there is no direction for any previous application of the sacrificial blood to the altar on this day. So that it might perhaps be argued that there was no sacerdotal presentation of the sacrifice in the shadow at all, unless it were that in the most Holy Place. Against this, however, it may fairly be alleged that such a presentation is necessarily *supposed*, or perhaps implied, in what is said in Lev. xvi. 6, 11. And it can hardly be questioned that the sacerdotal act of pouring out the sacrificial blood at the base of the altar must have either accompanied the *shechitah* or have followed after the sprinklings. Indeed, the *shechitah* itself was on this occasion to be performed by the high priest himself (Lev. xvi. 11, 15). But this very act of emptying forth the life-blood as a whole before God, to be poured out at the consecrated base of God's altar, and this as a strictly sacerdotal function—this, if I mistake not (spite of all that has been urged to the contrary), is the *αἵματεκχυσία*, without which is no remission (Heb. ix. 22), and which typifies the *καθαρισμὸς τῶν ἁμαρτιῶν ἡμῶν* (Heb. i. 3), and from which all the applicatory efficacy, all the purging, cleansing, sanctifying power of the blood of sprinkling is derived.¹

¹ Without desiring to speak too confidently, I think the notion that

The objections to this view are mainly two :

First, it must be observed that, in view of the typical

the pouring out of the blood at the base of the altar had no religious or sacrificial significance (see "Speaker's Commentary" on Lev. iv. 7), and was simply the way of getting rid of the quantity of blood, seems hardly to be reconciled with the facts :—

(1) That the base of the altar must have shared the holiness of the altar (see Exod. xxx. 28, 29; Lev. viii. 11, 15; cf. Ezek. xliii. 20, where the Hebrew is לְבַיִת, LXX. τὴν βάσιν): It may be noted that Cyril Alex. regards the pouring as *upon* the altar (see Op., tom. vii., c. 985; edit. Migne) :

(2) That the pouring out was a sacred act, to be performed not by the offerer, who may have slain the victim, but (according to distinct and repeated injunction) by the priest himself (see Exod. xxix. 12; Lev. iv. 7, 18, 25, 30, 34; v. 9; viii. 15; ix. 9) :

(3) That the sanctifying the altar for the purpose of expiation (or "to make atonement for it," R.V.) seems distinctly attributed to the act in Lev. viii. 15 (see "Speaker's Commentary," *in loc.*; cf. Exod. xxix. 36) :

(4) That the αἵματεκχυσία, to which atonement is attributed, could not be anything less than the pouring out of the life-blood unto death. Of no amount of blood sprinkled with the finger or smeared on the horns of the altar could it be said that it was "the life" of the victim :

(5) That the pouring out of the blood, which is the life, *as a whole*, which was ultimately to be poured at the base of the altar, can alone be regarded as the type of the pouring out of the soul unto death, of Him on whom the Lord made to meet the iniquity of us all (Isa. liii. 6, 12) :

(6) That in certain cases nothing was done at the altar of burnt-offering with the blood, except this pouring at the base (see Lev. iv. 7, 18; see also Edersheim, "Temple and Ministry," p. 191) :

(7) That the pouring upon the altar (or rather at the altar), as the mode of offering the sacrifice, is expressed by the LXX. (in Deut. xii. 27) thus : τὸ δὲ αἷμα τῶν θυσιῶν σου προσχεεῖς πρὸς τὴν βάσιν τοῦ θυσιαστηρίου. It should, however, be observed that another verb is elsewhere used to express this pouring *out* at the base of the altar; but it may be added that Philo speaks of it thus : τὸ δ' ἄλλο αἷμα προσχεῖν παρὰ τῇ βάσει τοῦ βωμοῦ ("De Victimis," Op., p. 843; Paris, 1640).

If the high priest took within the veil the whole of the blood of the bullock (which would be about two and a half gallons), a very large quantity would remain to be disposed of after all the sprinkling (for which a very little must have sufficed; see Edersheim, "Temple and Ministry," p. 89) had been accomplished. Can it be questioned that this would be poured at the base of the altar? In the *Yoma* we are informed that this was done. There is no question that this was the practice of later times (see Edersheim, "Temple and Ministry," p. 276). If the whole was not taken in, it will hardly be doubted that the greater quantity had been poured out before at the base of the altar.

That this pouring of the blood must of necessity in some cases have been delayed till some little time after the *shechitah* need not occasion

correspondence¹ which is unquestionably in the mind of the inspired writer of the Epistle to the Hebrews, between the

any difficulty. The important point is that the blood which was sacrificially shed was in its *αἵματεκχυσία* to be recognised as due to the altar, as surrendered to God, and to be offered to Him by the ministry of His priesthood (see Cyril Alex., In Ep. ad Heb., ix. 12).

It has been argued, indeed, that "if the slaying had been the real act of expiation, it would have taken place upon the altar itself, and not merely by its side." But Kurtz observes that "the actual impracticability" of this "would have been sufficient to prevent it" ("Sacrificial Worship," p. 138). The slaying at the side and pouring out the blood at the base of the altar was apparently the nearest practical approach to the offering *upon* the altar.

In connection with this, it may be not out of place to note that in the sacrifices of prehistoric times the victim appears to have been slaughtered beside the sacrificial stone. "The blood was either poured over the stone, or with part of it the stone was smeared, while the rest was poured out at its base, the essential idea in this primitive rite being that in this way the blood was brought into immediate contact with the deity." "The 'cup-hollows' on the table-stone of the dolmens, connected in many cases by a network of channels, must have been destined to receive the blood of the victim" (see the article "Altar" in the new "Bible Dictionary," p. 75, where the writer refers to Conder's report on the dolmen-fields of Moab).

Trumbull's "Threshold Covenant" affords some interesting information, which some may probably regard as corroborative evidence (see especially pp. 14, 26, 45, 59).

¹ If it should be objected that I am ignoring the progress of modern scientific theology in assuming the Mosaic origin of the ordinances, as a whole, of the Day of Atonement, my apology must be that the Epistle to the Hebrews, as I am persuaded, makes the same assumption.

It is to be lamented that the writers of the article on the "Day of Atonement" in the new "Bible Dictionary" (p. 200) would lead us to suppose (on reasons which strike uncritical minds as quite insufficient) that the legislation of Lev. xvi. "was decidedly later than Ezekiel's time." They ask: "Does it not seem more probable that the law of Lev. xvi. is a development of the simpler ceremonial prescribed by Ezekiel?"

From the non-mention in the narratives of the New Testament, will anyone be persuaded to believe that the Day of Atonement was unknown in the time of our Saviour? And against these alleged probabilities is no weight to be put in the opposite scale from a reverential regard for the "written" word of God? (see Heb. viii. 5; ix. 7, 8). On this point see some valuable remarks of Dr. Baxter, in "New Biblical Guide," pp. 30 *sqq.*, especially pp. 37, 44, 45.

But, further, I would even venture to ask, Have the higher critics fairly set against the alleged probabilities of their theory the improbabilities (from a merely human point of view) of these ordinances being the outcome of human thoughts, foisted by a pious (or impious) fraud

entrance of the priest into the Most Holy Place and the ascension of our Lord into heaven, it can hardly be said to be a natural interpretation of the text, which makes the act of the high priest within the veil a type of that which was the act of our Lord, not in heaven, but on the Cross.

Secondly, it must be objected to this view that what was done by the high priest with the blood in the Holy of Holies was immediately afterwards done in the Holy Place upon the golden altar of incense, and then in the court of the tabernacle upon the brazen altar of burnt-offering. If, therefore, that which was done in the Holy of Holies was, in the strict sense of the word, a sacrificial offering to God, it would appear that the offering was made three times and in three different places. This of itself would be difficult of belief.¹

some time after the days of Ezekiel upon God's people, and accepted by them without a question? (see Lev. xvi. 1, 34). Is it likely that such a conspiracy should have been made, and no one have been found able and willing to expose the forgery? This is no case of admitting an explanatory note or a gloss of adaptation.

In considering these questions, it should be taken into account that some of these ordinances adapted themselves only to the pre-exilic state of things, and could not strictly be carried out in post-exilic practice (see "Speaker's Commentary," vol. vi., p. 177, and Ederseim, "Temple and Ministry," pp. 274, 276). And is it quite certain that there is no allusion to the Day of Atonement in Neh. x. 33, or in Isa. xlix. 8 and lviii. 3, 5 (see Dr. Kay in "Speaker's Com.," *in loc.*), or in Isa. lii. and liii. (see Kay, pp. 265, 266)?

¹ There is no agreement on the point whether the injunction in Lev. xvi. 18 refers to the brazen or to the golden altar. The preponderance of evidence seems rather to be on the side of the brazen altar of burnt offering (see "Speaker's Commentary" *in loc.*). So it seems to have been understood by Josephus ("Antiquities," Book III., chap. x., § 3), who, however, makes mention of the sprinkling also of the golden altar.

If so, the golden altar must be understood as included in the injunction contained in verse 16 concerning the tabernacle of meeting.

There is no question that in later practice the instruction was understood as including both altars (so Yoma; see Ederseim, "Temple and Ministry," p. 276).

The order concerning the golden altar of incense in Exod. xxx. 10 was unquestionably to be fulfilled on the Day of Atonement.

And this gives to the order a special importance. For—

(1) It makes it certain that the act of the high priest in respect of the golden altar could not have been a sacrificial προσφορά, seeing the

But it is still much more difficult when we take into view what we find written in anticipation of the Levitical directions concerning the Day of Atonement in Exod. xxx. 9, 10. There we find all sacrificial offering distinctly prohibited

use of this altar for sacrificial *offering* is altogether forbidden in the verse which immediately precedes. It is only to be used for burning thereon "incense of sweet spices" (ver. 7), a "perpetual incense before the Lord" (ver. 8).

But the act of the high priest in the Holy of Holies was a corresponding act—so far at least as regards the purpose for which the blood was applied. Cf. (in the Hebrew and the LXX.) Exod. xxx. 10 and Lev. xvi. 16.

It is, therefore, at least a natural inference that the act of the high priest in the Holy of Holies was also not a sacrificial προσφορά.

(2) It shows clearly that the Hebrew word **זָבַח** and the Greek **ἐξιλάσκειν** include in their meaning not only the sacrificial offering for propitiation, but also the application of propitiation quite apart from the προσφορά. Indeed, this appears to be the prominent or crowning point in its signification.

There was to be no offering on the altar of incense, but yet the high priest was there to make atonement (in some sense) by blood which *had been offered*. This atonement could be nothing else but what resulted from the application of the propitiation. And it is expressed in Hebrew by **זָבַח** and in the LXX. by **ἐξιλάσεται**, which is followed by the interpretative addition, ἀπὸ τοῦ αἵματος τοῦ καθαρισμοῦ καθαριεῖ αὐτό (see the Hebrew).

(3) It has thus a very important bearing on the interpretation of the **ὁ προσφέρει** of Heb. ix. 7.

The order in the Revised Version reads thus: "And Aaron shall make atonement on the horns of it once in a year; with the blood of the sin-offering of atonement once a year shall he make atonement for it throughout your generations."

The atonement is to be made, *i.e.*, the propitiation is to be applied *i.e.*, the golden altar is to be purged, not by any blood *offered there*, but by or with the blood of the sin-offering of atonement *offered before*.

Is not the same idea conveyed in the language used concerning the high priest's act in the Most Holy Place? (see Lev. xvi. 16).

And might not this same idea be very well conveyed in the words οὐ χωρὶς αἵματος, ὃ προσφέρει ὑπὲρ ἑαυτοῦ, καὶ τῶν τοῦ λαοῦ ἀγνοημάτων?

The high priest is to enter, not simply "not without blood," but the blood is to be "the blood of the sin-offering of atonement"; in other words, "blood which he [that day] offers [as a sin-offering] for himself and for the errors of the people."

The blood of the offered sacrifice conveys the propitiatory efficacy for purging and cleansing. It is rightly said that αἷμα "is the designation of the accomplished and offered sacrifice" (Cremer, Lex., p. 71). So it was rightly said by Lanfranc: "Sanguinem more suo vocat mortem, per quam Christus de mortuis resurrexit" (Lanfranci Com. in Ep. ad Heb., cap. xiii., not. 6, Op., p. 167; Venet., 1745). See also Ezek. xlv. 17, 18, 20.

for the golden altar of incense; and this prohibition is immediately followed by the injunction that on the Day of Atonement, atonement (*i.e.*, covering or cleansing) shall be made upon the horns of it with the blood of the sin-offering of atonements.¹ What was done with the blood, therefore, on the altar of incense must certainly not be understood of a sacrificial offering *there*. And then, if it were the same as that which was done in the Most Holy Place, a very strong presumption, at least, will arise that what the priest did with the blood *there* (in the Holy of Holies) also, must not be understood as, in any true sense, the offering of a sacrifice.²

2. Thus, we are led on to the second way of answering the question.

It claims for the verb, which our translation renders *offer*, a wider meaning,³ and would have it, in this place,

It may be useful to compare ix. 21, 22: "He *sprinkled* with blood . . . almost all things . . . *purged* (καθαρίζεται) with blood; and without shedding of blood (χωρίς αἵματεκχυσίας) is no remission."

Here the remission is attributed to the *blood shed*, *i.e.*, sacrificially offered. And χωρίς αἵματεκχυσίας οὐ γίνεταί may be regarded as parallel with οὐ χωρίς αἵματος, δ προσφέρει. In that blood the high priest enters in, and enters in to *sprinkle* it (ράνει, Lev. xvi. 14), and this sprinkling was for *purging* (see ix. 23, Ἀνάγκη . . . τοῖς καθαρίσθαι. Cf. Lev. xvi. 30, καθαρίσαι ὑμᾶς . . . καὶ καθαρισθήσεσθε).

"That propitiation is the fount of continuous cleansing; that αἵματεκχυσία makes eternally and universally applicable the αἷμα ῥαντισμοῦ" (Archbishop Saumarez Smith, "Blood of New Covenant." p. 27).

¹ It has sometimes been assumed that the putting of the blood of the sin-offering on the horns of the altar was an *offering* to the Lord (see "Speaker's Commentary," vol. i., part ii., p. 505). But against this must be set Ezek. xliii. 20, where the object is distinctly stated in the words, "thus shalt thou *cleanse* and *purge* it," as well as Lev. viii. 15, where the effect is evidently indicated as the *sanctification* of the altar.

² If the application of the blood to the horns of the altar were a mode of offering the sacrifice, the injunction of Exod. xxx. 9, 10, must have been violated whenever the priest's sin-offering (Lev. iv. 7), or the whole congregation's sin-offering for inadvertences (Lev. iv. 18), was offered.

³ So Moses Stuart translates, "which he presented for his own sins, and for those of the people." He says: "Προσφέρει designates the act of presenting the blood before the Lord" (On Heb. ix. 7,

signify simply a *bringing in* or *bringing near*, which may, in a lax and non-sacrificial sense, be regarded as an *offering*.¹

In favour of this view there are many things which may very fairly be said :

(a) First, it may be fairly stated that, while this word is constantly used (by the LXX.) to signify sacrificial offering when applied to the victim, there is only one doubtful case in which it has this sense as applied to the blood.²

(b) It may be urged that nowhere in the Old Testament and in the ordinances concerning the type is the action of

p. 402, fourth edition). But he gives no example of any such use of the word elsewhere.

¹ In some such sense it would appear that Aquinas wrote : "Ostendit quare intravit quia *ad offerendum* pro populi ignorantia." The context following seems to show that "*ad offerendum*" cannot be understood of sacrificial oblation : "Sanguis enim Christi magis quam ille valet ad hoc, quia per ipsum 'inventum est æterna redemptio'; quasi dicat : per istum sanguinem redempti sumus, et hoc in perpetuum, quia virtus ejus est infinita—'Una oblatione consummavit in sempiternum sanctificatos'" (Ep. ad Heb., cap. ix., lect. iii., Com., tom. iii., p. 299; Paris, 1874). It should also be observed that he had just before said "'per proprium sanguinem' quem pro salute nostra *immolavit in Cruce*" (p. 298), and that in the previous "*lectio*" he had said of the Levitical priest, "*intrabat in Sancta Sanctorum, et cum sanguine expiabat tabernaculum aspergendo sanguinem*" (p. 295).

So Sedulius Hybernensis says "*Non sine sanguine*. Sicut non sine sanguine Christi nos redempti sumus" (In Ep. ad Heb., cap. ix.; In Bibl. Max., tom. vi., p. 586).

On this wide sense of "*offering*," see Waterland's Works, vol. v., p. 275; Oxford, 1843.

So Joannes Ferus : "Lege præceptum erat; ut summus sacerdos quotannis semel . . . assumptis thuribulo ac immolati vituli sanguine, Deum deprecaturus, intraret. . . . Christus penetravit, eamque templi sui partem introiit, adferens secum in conspectu Dei optimum thymiam, pretiosas thurificationes, nimirum preces et gemitus, quos nostri causa in terris Deo *obtulit*. Tum etiam sanctum, magnique precii sanguinem sacrificii sui assumpsit, hoc est, *totam passionem suam Patris præsentavit oculis*" (Postilla, "De Ascen. Dom.," Ser. X., fol. 53, 54; Antw., 1562).

² See "Death of Christ," p. 55. It may be observed, with reference to Lev. i. 5 (*προσκόουσιν . . . οἱ ἱερεῖς τὸ αἷμα*) that Cyril Alex. uses *προσκόμίζειν* as an equivalent expression here (Op., tom. i., c. 684; edit. Migne). The Revised Version has "shall present the blood." What seems to be indicated is the action required previous to the sacerdotal *throwing* of the blood on the walls of the altar.

the high priest within the veil ever spoken of or alluded to as a sacrificial action. He is enjoined to take in the blood, but never to offer the blood. He is directed what to do with the blood, nowhere is said to offer the blood.¹ And in the Hebrew, the word which is used to signify the action of the priest in taking the blood into the Most Holy Place is one which has no sacrificial signification. The same may be said also of the rendering of the LXX.

On the use of προσφέρειν in the Epistle to the Hebrews, see Westcott, On Heb., p. 118.

In 2 Chron. xxix. 24 we have the expression ἐξίλασαντο τὸ αἷμα αὐτῶν πρὸς τὸ θυσιαστήριον (see the Hebrew).

¹ Theodoret, indeed, in one place uses the word προσεφέρετο in speaking of the function of the high priest within the veil. But it is much to be observed that it is simply the sprinkling which he speaks of as offered, and the sprinkling is simply for purifying, and this purifying is his interpretation of the ἐξιλάζεται of the LXX. His words are: Ἰσάριθμος προσεφέρετο ταῖς ἡμέραις ὁ τοῦ αἵματος βαντισμὸς ὑπὲρ τῶν ἐν ταύταις γιγνομένων πλημμελημάτων. λέγει τοῦτο, μὴ μόνον αὐτοὺς, ἀλλὰ καὶ τὴν σκηνὴν καθαίρειν. ἐξιλάζεται γὰρ φησι περὶ τῶν ἁγίων ἀπὸ τῶν ἀκαθαρσιῶν τῶν νιῶν Ἰσραὴλ ("Quæst. in Levit.," cap. xvi., inter. xxii., Op., tom. i., p. 202; edit. Schulze, Halæ, 1769).

Thomas Aquinas connects the entrance of the high priest into the Most Holy Place with the "consummatio sacrificii," which he distinguishes clearly from the "ipsa oblatio sacrificii," and defines in language which makes it equivalent to the application of the sacrifice (see below, p. 38). Indeed, he elsewhere seems to identify it with the "participatio ejus." ("Summa," par. iii., vol. i., quæst. xxii., art. vi., tom. vii., p. 249; Lugd., 1663). See below, p. 81. Nevertheless, in the same article he uses the word *oblatio* in a loose sense of the sprinkling of the blood within the veil, when he says, "semel in anno legalis Pontifex cum solemnī oblatione sanguinis intrabat in sancta" ("Summa," par. iii., vol. i., quæst. xxii., art. v., tom. vii., p. 248; Lugd., 1663).

Compare the following: "Glossa dicit hic quod pluries intrabat in anno, tamen sine sanguine: hoc autem non invenitur scriptum in lege, nisi solum quando movenda erant castra . . . alias autem non legitur intrasse aliquis nisi summus sacerdos in festo expiationis ad offerendum ibi coram propitiatorio de sanguine hostiæ immolatæ pro peccato populi et pro peccato proprio et hoc est quod dicitur" (Nicolaus de Lira, in Ep. ad Heb., cap. ix., not. 13; "In Biblia Sacra, cum Glossa Ordinaria," tom. vi., c. 890; Antw., 1617).

It is to be observed that though the word "offer" is here used of the high priest's sprinkling of the blood ("de sanguine"), it is not said that he there offers "for himself and for the error of the people." But the blood offered in sprinkling is said to be the blood of the victim *immolated already for the sin* of the people and for himself (see below, p. 32).

(c) Further, it may be argued with great force that in this same Epistle to the Hebrews, when the writer in chapter xiii. has occasion to refer to the same work of the high priest in the Holy of Holies, he uses a verb which clearly does not express any sacrificial offering of the blood within the veil. He says, "The bodies of those beasts whose blood is *brought* (*εἰσφέρεται*) into the sanctuary by the high priest for sin are burnt without the camp" (xiii. 11). Observe he does not say, "Whose blood is offered in the sanctuary." He sets before our view simply the bringing in.¹ This is almost unaccountable if he had desired to convey the idea of the high priest offering that blood in sacrifice behind the veil. This is much to be observed, especially in view of the fact that nowhere in the Old Testament is the function of the priest within the veil spoken of as an offering.

(d) But there is yet another most forcible argument in favour of this view :

The sixteenth chapter of Leviticus, from which we obtain almost all our information concerning the ceremonial details to be observed on the Day of Atonement, commences with a reference to the judgment on the two sons of Aaron, who offered strange fire before the Lord which He commanded them not (Lev. x. 1).

It was after this that "the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat." This command which we have in verse 2, is followed immediately by the directions which were to regulate all the observances of the great Day of Atonement. And as the starting-point of all, we have an injunction which may be said to contain, as in a germ, all that follows, so far as it has to do with the

¹ So Josephus uses the word *εἰσκομίσας* ("Antiq.," lib. iii., cap. x., § 3, Op., tom. i., p. 172; edit. Havercampus, 1726); and Cyril Alex. uses *προσκομίζειν* (Op., tom. i., c. 684; edit. Migne).

high-priestly service within the veil. The injunction is, "Thus Aaron shall come into the holy place : with a young bullock for a sin-offering, and a ram for a burnt-offering." What does this commandment mean? What are we to understand by coming in with a young bullock for a sin-offering? "Obviously it cannot be understood literally. The directions which follow forbid our supposing that the bullock was to be taken within the veil. The command must be interpreted in the light of the detailed injunctions which are given afterwards. And thus viewed the interpretation presents no difficulty. "With a young bullock for a sin-offering" must mean, "with the efficacy of the sacrifice of the sin-offering." And the efficacy of the sacrifice is identified with the shed blood of the sacrifice.¹ Aaron is not to enter, except as having offered a sin-offering for his acceptance. Only in virtue of that offering may he venture to draw near to the awful presence of the consuming fire which is behind the veil. He must go as clothed upon with the efficacy of that sacrifice "that he die not." This view is confirmed by the language of the LXX. version,² which says that Aaron is

¹ "The high priest's entrance once a year into the Holy of Holies, *not without blood to atone for his own and the people's ignorances* (or miscarriages), did imply that our great High Priest should make one bloody atonement for the offences of mankind and, passing through the veil of mortal flesh, should enter into the true *Sanctum Sanctorum* of heaven, there to *appear in the presence of God for us*, exhibiting the virtue of His meritorious passion, together with His effectual intercession for mercy towards us" (Dr. Isaac Barrow, Works, vol. ii., serm. xxii., p. 386; London, 1683).

² The LXX. render *ὅπως εἰσελεύσεται Ἀαρὼν εἰς τὸ ἅγιον ἐν μόσχῳ ἐκ βοῶν περὶ ἁμαρτίας, καὶ κριὸν εἰς ὀλοκαύτωμα.*

The paraphrase of the Vulgate is remarkable. But it no doubt faithfully represents the true sense: "Nisi hæc ante fecerit: Vitulum pro peccato offeret, et arietem in holocaustum." In this sense the injunction was clearly understood by Origen: "Ex quo ostenditur quod si in omni hora introeat in sancta, non indutus pontificalibus indumentis, neque propitiato PRIUS Deo, morietur" (In Levit. hom. ix., § 1, Op., tom. ii., c. 508; edit. Migne). Again: "In hanc ædem semel in anno primus quicumque erat pontifex, oblati PRIUS hostiis propitiationis . . . ingrediebatur" (*ibid.*, hom. ix., § 9, c. 521). Compare the following: "Tu, qui ad Christum venisti, pontificem

to go in—in the bullock for the sin-offering (*cf.* Lev. xix. 22). And still more by the language of the Epistle to the Hebrews, which speaks of the high priest going into the Most Holy Place “IN the blood” (ix. 25) of the sin-offering; which again is expressed elsewhere (ix. 12) as an entering in “BY” or rather “THROUGH the blood of goats and calves.”

That this is the true interpretation of verse 3 can hardly be said fairly to admit of a question. But if this is so, its important bearing on the question before us is too plain and too obvious to need exposition. If the high-priest enters in in virtue of the sin-offering, that offering must have been offered and accepted before his entry. He cannot, therefore, be going in to offer it. His right to enter depends on the offering past. He is admitted, not that he may offer a sin-offering, but because his sin-offering has been offered and accepted. He takes in the blood, but it cannot be to offer the blood.

All this, and more than this, may be said in favour of the view which supposes that the word *offer* may here be understood in a wider sense than that which confines it to a sacrificial oblation.

But there remains, it must be acknowledged, room for an objection. A difficulty may well be felt in the sacrificial sound of the words, “which he offered for himself, and for the errors of the people” (ὁ προσφέρει ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων). Compare what is said of the high priest in chap. v. 1, “that he may offer both gifts and sacrifices for sins” (ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν); and in chap. viii. 3, and especially in chap. v. 3 (ὁφείλει καθὼς περὶ τοῦ λαοῦ, οὕτω καὶ περὶ ἑαυτοῦ προσφέρειν ὑπὲρ ἁμαρτιῶν).¹

verum, qui sanguine suo Deum tibi propitium fecit, et reconciliavit te Patri” (*ibid.*, § 10, c. 523).

It will hardly be contended that this interpretation of Lev. xvi. 3 is consistent with the interpretation of Heb. ix. 9, which makes the high priest to *offer* his sacrifice *there* in the Most Holy Place.

¹ A comparison of this text with ix. 7 will perhaps be found to tell

3. And the recognition of this difficulty leads us at once to a third method of answering the question before us. It aims at removing this difficulty—the only serious difficulty which remains—by conceding the sacrificial sense of the verb *to offer* as used here, and fixing the date of its application to the time, *not after*, but *before* the entrance into the Most Holy Place. The objection which at first sight naturally arises to this view of the matter from the wording of the inspired statement may, to a great extent at least, be removed by observing that in the original the verb is in the present,¹ not the past, tense. Our Authorised Version reads: “Into the second went the high priest alone once every year, not without blood, which he *offered* for himself, and for the errors of the people.” The Revised Version accurately renders the Greek thus: “Into the second [goes] the high priest alone once in the year, not without blood, which he *offereth* for himself and for the errors of the people.” By a not unnatural figure of speech, what is said of the blood is to be understood of the victim whose blood is

strongly against the interpretation which makes ὁ προσφέρει *there* to refer to an action within the Most Holy Place. The parallelism between the two passages makes it difficult to believe that προσφέρειν does not refer in both to the same sacerdotal function. But it will hardly be maintained that in verse 3 προσφέρειν does not indicate the offering at the altar (see below, p. 37).

¹ So the tense of προσφέρει may be regarded as a *timeless present*, something in the same way as we have in Matthew xiv. 21: Οἱ δὲ ἐσθλόντες ἦσαν ἄνδρες ὥσει πεντακισχίλιοι —“They that *had eaten* were about five thousand men.” Other examples are adduced by Rev. A. Wright in *Expository Times* for July, 1898, p. 473. Cf. Greg. Naz., Ἀρχιερεὺς ὅτι προσφέρει τὸ σῶμα (Orat. xxxi.), with Œcumenius, Διὰ τὸ θυσιᾶν ἑαυτὸν προσενέγκαι (In Heb. v.). See Suicer, s.v. Ἀρχιερεὺς.

Compare such statements as these: “Ἀγγελὸς Κυρίου φαίνεται (Matt. ii. 13). Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης (Matt. iii. 1). Καὶ φησιν (Acts xxii. 2). Καὶ . . . ἦλθεν . . . καὶ ἀκολουθοῦσιν (Mark vi. 1). See also Professor Swete’s “St. Mark,” p. xliii.

But it might perhaps be more natural to regard προσφέρει as a present of repetition—“which he [year by year] offers”—or as a present of appointed order (see Ellicott in “Aids to Faith,” p. 465).

brought in.¹ And the entire statement may be very well understood as an abbreviated form of a declaration which set out at length, would have to be expressed in some such language as this: "Only once a year is the Most Holy Place to be entered, and then by none but the high priest, and by him only in blood" (*i.e.*, in virtue of blood shed, which blood he must take with him), "and that blood must be the blood of a sin-offering which he is [year by year] to offer [and to offer, of course, before his entry] for himself and for the errors of the people."²

It will be readily admitted that such an interpretation is greatly facilitated by taking into account the present tense of the verb, which may thus be very well understood as simply indicating that the blood taken in is to be the blood of an offered sin-offering. In other words, it is a declaration that as without shedding of blood is no remission of sins, so apart from the efficacy of the sin-offering is no admission for sinners, or for the representative of sinners, into the presence of Jehovah. The sacrifice must be offered and the blood must be shed, and in that blood (*i.e.*, in virtue of that sacrifice) alone can even the high priest find access into the Holiest.

Perhaps it will be found that the more carefully the matter is studied, the more will difficulties (which at first sight may have seemed serious) be found to vanish, and the more will this third mode of answering the question be found to commend itself.

¹ In 2 Chron. xxix. 24: "The priests made reconciliation [*more literally, as in R.V., made a sin-offering*] with their blood upon the altar, to make atonement for all Israel."

² Dr. Owen rightly says: "When or where he offered it is not expressed. In the Most Holy Place there was no use of this blood, but only the sprinkling of it; but the sprinkling of blood was always consequential unto the offering or oblation properly so called. For the oblation consisted principally in the atonement made by the blood at the altar of burnt-offerings. It was given and appointed for that end, to make atonement with it at the altar, as is expressly affirmed in Lev. xvii. 11. After this it was sprinkled for purification" (On Heb. ix. 7, Works, vol. xxiii., p. 232; edit. Goold).

Thus, for example, it will be found, I think, that the expression, "which he offers for himself," etc., ought by no means to be understood as necessarily implying (or even *leading* towards the conclusion) that the offering is made *there*—in the Most Holy Place. It may very well be regarded as simply an expression of the truth that the blood taken into the Holy of Holies must be the blood, not merely of a slain animal, but of an *offered* sacrifice—of a sacrifice of a sin-offering offered by the high priest for himself and for the errors of the people.¹ The intimate association of the ideas of offering and sacrifice (and their essential connection in practice) makes such an addition as the ὁ προσφέρει quite natural, especially when, as here, the writer has somewhat to say concerning the purpose of the offering ὑπὲρ ἑαυτοῦ καὶ κ.τ.λ.

There is a parallel expression in chap. x. 1 which may perhaps serve (or *help*, at least) to make this clear. It tells us that the law can never by those same sacrifices "which they offered" (or rather, as in the Revised Version, "which they offer"—ὅς προσφέρουσιν) "year by year continually make the comers thereunto perfect." Here the very same expression, "which they offer," serves, no doubt, to add to the word "sacrifices" that which completes the conception of what is intended to be conveyed to our minds. Victims brought to be sacrifices for sin are by the law no complete sacrifices, and can have

¹ "Glossa dicit quod pluries poterat sine sanguine, sed non cum sanguine, nisi semel. De hoc autem non habetur nisi tantum quando movenda sunt castra. . . . 'Semel tamen in anno intrabat Summus Sacerdos solus cum sanguine, quando offerebat pro sua et populi ignorantia.' Id est pro peccatis nostris" (Aquinas, In Ep. ad Heb., cap. ix., lect. ii., Com., tom. iii., p. 295; Paris, 1874).

We seem to have evidence here of an ancient interpretation of much value. The "quando offerebat" certainly seems to take our thoughts from the Holy of Holies to the altar of sacrifice.

The reference is to the "Glossa Ordinaria" of Walafrid Strabo (which in the Middle Ages took a place of considerable authority in exegesis). But I have failed to verify the whole of what here appears as a quotation, see above, p. 26).

no sacrificial efficacy save as they are, according to the law, *offered* for the sinners. It was natural, therefore, to add ὡς προσφέρουσιν, especially as the writer has something concerning the manner of offering—viz., εἰς τὸ διηγεῖσθαι. So in verse 8 of the same chapter, after the mention of the burnt-offerings and sin-offerings, it is added, “ which are *offered* by the law ” (or rather, “ according to the law ”—αἰτίνες κατὰ τὸν νόμον προσφέρονται), as in contrast with the offering (not according to the law) “ of the body of Jesus Christ once for all.”

This argument, if I mistake not, is worth something. Let it be taken for what the reader may think it to be worth. As tending to remove quite out of the way what to many appears to be the most serious difficulty in the way of accepting the truth of the great sacrifice *finished on the Cross*, it may be fairly weighed in the balances, and may not, I trust, be found to be altogether wanting.

But perhaps it may be said: “ Admitting all that has here been contended for—granting that the language used in the Epistle *need* not be understood of the offering *there* in the Holy of Holies—it has yet to be shown that it *cannot* be so understood. None will dispute that, so far as the language is concerned, the expression *may* be understood of an offering *there*. What positive evidence can be adduced to show that it *does* not indicate such an offering, and is not intended to be so understood? ”

To this it may be replied, *first*, that such a sense would be quite alien to the thoughts of the people to whom this Epistle is addressed. (But of this more presently.) And, *secondly*, that the whole tenor of the teaching of this Epistle is against it. Surely all must feel the difficulty of reconciling such an interpretation with the general view of the sacerdotal functions in their typical relations as set before us in this inspired treatise.

But to turn to particulars. We cannot do better than take an example from the immediate context. We shall not look in vain for an argument, and one, as I conceive,

of very great weight, against the view of a sacrificial offering in the Most Holy Place if we direct our attention to the connection with the verses following. The argument rests on the statement which immediately follows the teaching in Heb. ix. 7-10 concerning the high priest's entry "not without blood"—ὁ προσφέρει. Here the correspondence and contrast of type and antitype are thus expressed: "But Christ being come an High Priest of the good things to come through the greater and more perfect tabernacle, not made with hands, that is to say, not of this building: neither by the blood of goats and calves: but *by His own blood He ENTERED in once* (ἐφάπαξ) into the Holy Place, having obtained eternal redemption for us."

Let the question be fairly asked, Would the entrance of the Aaronic high priest into the Most Holy Place have been expressed by saying that he entered *by* or *through* (διὰ) the blood of goats and calves, if his entrance with that blood had been (and had just been represented *as being*) in order to offer that blood in sacrifice? To enter *through* the blood of sacrifice implies, not that the sacrifice has *to be* offered, but that it *has been* offered. And, still more, would the corresponding entrance of our great High Priest have been expressed by saying that He entered the true Holy Place once *by* or *through* (διὰ) His own blood, if it had been intended for us to have before the eyes of our understanding the view of His entrance as for the purpose of offering that blood in sacrifice for the sins of the people? And, yet further, would it have been possible that the writer should have added to our view of that entrance the words "having obtained eternal redemption for us,"¹ if he had desired to teach our faith to regard Him as entering heaven in order that He might offer for us, in any sacrificial sense, the sacrifice of our redemption?

But a yet stronger confirmation of the truth of this matter may be found (as I am persuaded) in the careful

¹ On the interpretation of these words, see "Doctrine of the Death of Christ," p. 61; and "Sacerdotium of Christ," p. 51.

study of the words which follow on in the inspired teaching: "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the Eternal Spirit offereth Himself without spot to God, purge your conscience from dead works to serve the living God?" (vers. 13, 14).

There is no question that the writer here still has in full view the entrance of the high priest on the Day of Atonement into the Most Holy Place. This is plain from the connection with verses 11, 12. And he speaks of the blood as used there, not for *offering* at all, but for "*sanctifying* to the purifying of the flesh"—i.e., for ceremonial *purging* or *cleansing*—which, as we shall see presently, is the true view of the great work, the chief end and aim of the Day of Atonement as set before us both in the Old Testament and in the New. And then, turning our thoughts to the great antitypal reality, he says (and we are to mark both the correspondence and the contrast): "How much more shall the blood of Christ" (and we should mark well he does not say the blood there *offered*, but he says), "who through the Eternal Spirit *offered* Himself (*ἑαυτὸν προσήνεγκεν*) without spot to God" (and this clearly takes our thoughts of the *offering* quite back from heaven¹ to the Cross)—"how much more shall this blood purge your conscience from dead works to serve the living God?"

Does not this tend to make the meaning of ὁ προσφέρειν in chap. ix. 7 very clear? Does it not serve to show us the blood taken into the earthly Holy of Holies as the blood of victims offered not there, but at the brazen altar,

¹ Grotius, indeed, strangely understood this oblation of a function in the true Most Holy Place (see "Poli Synopsis," vol. v., c. 1319). "Sed res clara et certa est, hanc Christi oblationem fuisse non repræsentationem mortis suæ in cœlis (quæ nusquam in Scriptura *oblatio* ipsius dicitur, neque actus ille erat meritorius :) sed voluntariam mortis perpassionem in terris, qui summus erat obedientiæ actus, Deoque gratissimus, quo Christus satisfecit et meruit" (Laurentius in "Poli Synopsis," vol. v., c. 1319).

and taken in not there to be offered, but there to be applied for legal purification? Still more, does it not most clearly show us in the Antitype the grand sacrifice offered, not in heaven, but upon earth—not above, but here below—not on the throne, but on the Cross, there once for all perfectly *offered*, to be afterwards applied for the cleansing from all sin, by the great High Priest of our profession, when in that Blood of the Everlasting Covenant He has passed for us into the heavens?

And, let it be well observed, the force of each of these arguments should be regarded, not separately, but in view of their cumulative weight. And then into the same scale should be thrown all the additional evidence which arises from the fact of all these sayings standing in such close connection with what has just been told us concerning the yearly entrance of the high priest not without blood—*οὐ χωρὶς αἵματος, ὃ προσφέρει*. The mind's eye passes immediately from the *οὐ χωρὶς* to the *διὰ*. Can we doubt that the one expression is intended to convey the same (or nearly the same) idea as the other? Certainly we ought hardly to be persuaded that the second is meant to carry to us a notion quite inconsistent with the first, or the first to teach us what would virtually be denied by the second.

There is yet one other Scriptural argument which must not be omitted. In chap. v. 3 we have the statement concerning the Levitical high priest: "By reason hereof he ought, as for the people, so also for himself, to offer for sins" (*περὶ ἑαυτοῦ προσφέρειν ὑπὲρ ἁμαρτιῶν*). The parallelism between this expression and that of Heb. ix. 7, "which he offers for himself (*ὃ προσφέρει ὑπὲρ ἑαυτοῦ*) and for the errors of the people," is too obvious and striking to need any remark.

Will anyone suppose that the same writer in the second of these passages is intending to convey a quite different idea from that which he meant to set before us when he spoke of offering for sins in the first? Yet no one, I imagine, will think of maintaining that in the words of

the first passage we are intended to understand a sacerdotal function of oblation, not at the altar, but in the most holy place. It is, then, a very natural inference that, as the προσφέρει of the first extract points to the oblation at the brazen altar, the προσφέρει of the second must take our thoughts away from the Holy of Holies to see the blood offered on the true altar of sacrifice.

But, again, all will agree that what we are told here concerning the action of the high priest within the veil should receive interpretation from the language of the Old Testament which suggests it. We have minute injunctions in Lev. xvi. concerning the ceremonial to be observed on the Day of Atonement. Is the high priest there instructed to *offer* the sin-offerings, or the blood of sin-offerings, within the veil? No word concerning *offering* is found in any injunction concerning any action in the Holy of Holies. The bullock for his own sin-offering is to be killed, and then Aaron is to take of the blood and *sprinkle* it with his finger upon the mercy-seat, and before the mercy-seat seven times. The same he is to do with the blood of the goat of the sin-offering for the people, which he had been directed to *offer* (προσούσει) before (ver. 9). The offering had been at the altar of burnt-offerings.

Nowhere, I repeat, in the Old Testament is this act of sprinkling spoken of as an *offering*.¹ The *offering* went

¹ The effect of the sprinkling is sometimes spoken of as the consummation of the sacrifice. So it is regarded by Aquinas, who explains the *consummatio* as signifying the conveyance to the parties for whom the offering is made of the benefits of the sacrifice. In other words, his "sacrificii consummatio" appears to be equivalent to what we should call the application of the sacrifice. Thus he says: "In officio sacerdotis duo possunt considerari. Primo quidem, ipsa oblatio sacrificii. Secundo, ipsa sacrificii consummatio: quæ quidem consistit in hoc, quod illi, pro quibus sacrificium offertur, finem sacrificii consequuntur. . . . Et hæc quidem consummatio sacrificii Christi præfigurabatur in hoc ipso, quod Pontifex legalis semel in anno cum sanguine hirci et vituli intrabat in Sancta Sanctorum: ut dicitur Lev. xvi. Cum tamen hircum et vitulum non immolaret in Sanctis Sanctorum, sed extra. Et similiter Christus in Sancta Sanctorum, id est, in ipsum cælum intravit: et nobis viam paravit intrandi, per virtutem sanguinis sui,

before. The *offering* had to do with the altar of sacrifice. The idea conveyed by the *sprinkling* was distinct, as we shall see presently, from the idea conveyed by *offering*.¹

quem pro nobis in terra effudit" (Thomas Aquinas, "Summa," par. iii., vol. i., quæst. xxii., art. v., tom. vii., p. 248; Lugd., 1663). See above, p. 26.

Kurtz has spoken of the sprinkling as "the completion of the expiation" itself" (p. 102). And no doubt it may be regarded as the perfecting the expiation, so far as the expiation or reconciliation may be regarded as incomplete, till its efficacy is applied to, and accepted by, the sinful offerer. And this appears to be the sense in which such language is sometimes used.

It is not disputed that the same word is used in the Hebrew, as well as by the LXX., to signify (1) the effect of the sacrificial oblation for expiation, and (2) the sacrificial application for cleansing, purging, and sanctifying.

But in the light of the New Testament the distinction between the propitiatory offering and the application (which had been seen already in the prophetic interpretation) becomes prominent. And this distinction needs now to be carefully safe-guarded.

In full view of the grand reality typified, we are taught to see that an essential element in the application is the faith of the sinner—faith which is to see the sacrificial offering and atonement "finished" on the Divine side, before it can be accepted for its "consummation" in the soul of the reconciled.

We are to see ourselves reconciled to God by the death of His Son, having the efficacy applied, as the blood of sprinkling, to our souls by our great High Priest, who is a washing Saviour, and whose blood cleanseth from all sin. Sacramental seals are effectual exhibitiv signs of the application. But "fides [inquit Augustinus] sacramentorum justificat non sacramentum" ("Apol. Eccles. Angli.," p. 14, P.S.).

If this is so, I think it will be seen that some confusion of thought must arise from comparing the sacrificial propitiation to the *earning* of money by another for payment of our debt, and the sprinkling of the blood to the *discharge* of the debt by payment (see Kurtz, "Sacr. Worship," p. 117). It would be more accurate, I conceive, to speak (as some of the early Fathers spake; see "Doctrine of the Death of Christ," pp. 76-78) of the sacrifice of Christ's atoning death as the payment of the debt. Then the sprinkling of the blood may be compared to the conveyance and receipt of the consequent discharge.

¹ "Sprinkling was the form of transfer of the blood of the sacrifice in order to secure its atoning efficacy . . . and it is therefore followed by the words καθαρίσειν, ἀφαγνίσειν, ἀγιάζειν, ἐξιλάσκεισθαι. . . . It has not been sufficiently considered that the sprinkling of blood was performed as a rule only upon the holy place or upon the altar, and in order to its purification" (Cremer, "Lex.," p. 515, E.T.). The notion of application of sacrifice by the sprinkling of its blood appears to have been by no means an exclusively Jewish teaching. A most striking example of this is found in the ancient *Taurobolium*. (See Everett's "Gospel of Paul," p. 23; see also Trumbull's "Blood Covenant," pp. 152, 153, 309, 352.)

But, further, without desiring to magnify the authority of uninspired expositions of Holy Scripture, we cannot refuse to acknowledge that some considerable weight is due to what the ancient Fathers may have judged to be the natural and true interpretation of such a text as we are here considering. And we may accordingly call some few of these for witnesses in this matter.

Origen seems clearly to have understood by the *offered blood* that which had been offered, *not there* (in the Most Holy Place), but *before* the high priest's entry within the veil¹ (see above, p. 28).

Chrysostom, indeed, on another text (Heb. ix. 24) writes : Τί ἐστίν, ὑπὲρ ἡμῶν ; μετὰ θυσίας ἀνῆλθέ, φησι, δυναμένης ἐξιλεώσασθαι τὸν Πατέρα (Hom. xvi., Op., tom. xii., p. 165 ; edit. Montfaucon, Paris, 1735),² words which may be compared with Heb. ii. 17. They are parallel with the saying of Origen : " Intrat ad Patrem ut Eum propitium humano generi faciat, et exoret pro omnibus credentibus in se " (In Lev., hom. ix., § 5, c. 515 ; edit. Migne), where the context following seems to show unmistakably that the words are to be understood only of propitiatory *application* (see c. 514).³

In view of the words of Chrysostom, the question to be asked is this : Does his μετὰ θυσίας mean " with an offering

¹ If further evidence of the view of Origen should be desired, the reader may be referred to my " Doctrine of the Death of Christ," pp. 39, 40, and Appendix, pp. 8-10.

² By the side of this should be set another saying of Chrysostom : Ἵνα προσενέγκῃ θυσίαν δυναμένην ἡμᾶς καθαρῶσαι, διὰ τοῦτο γέγονεν ἄνθρωπος. This presents another aspect of the efficacy of the one sacrifice (see Westcott, On Heb., p. 57). The two sayings may be regarded as mutually interpretative. In each case the potentiality of the offering is viewed in connection with its application (see below, p. 41). And compare also another saying of Chrysostom : Ὁ ἀρχιερεὺς ἡμῶν ἐκεῖνός ἐστιν, ὁ τὴν θυσίαν τὴν καθαίρουσαν ἡμᾶς προσενεγκῶν (On Heb. x. 7. See Cramer, tom. vii., p. 232).

³ They are certainly not to be understood of propitiatory sacrifice or oblation, as will appear clearly from the following : " In hanc ædem semel in anno primus quicumque erat pontifex, oblatis prius hostiis propitiationis . . . ingrediebatur " (hom. ix., § 9, c. 521). See above, p. 28.

there, in heaven, to be offered for propitiation," or "with the efficacy of an offering able to propitiate (in an applicatory sense) because already offered in the past"? And the answer to this question is quite plain. Chrysostom's meaning can hardly, I think, be mistaken. With the anti-type in view, he comments on the words "not without blood" in a way which shows that he regards the sacrifice, both in type and antitype, as *offered* before the entrance of the high priest. In the grand reality, he takes us to see the sacrifice offered, not in heaven, but on the Cross. Καλῶς εἶπεν, "οὐ χωρὶς αἵματος" οὐ χωρὶς μὲν αἵματος . . . οὐ γὰρ τοσαύτη ἦν ἡ πραγματεία· δείκνυσιν ὅτι ἔσται θυσία, οὐ πυρὶ ἀναλυνμένη, ἀλλ' ἀπὸ αἵματος μᾶλλον δεικνυμένη· ἐπειδὴ γὰρ θυσίαν ἐκάλεσε τὸν σταυρὸν,¹ οὔτε πῦρ ἔχοντα, οὔτε ξύλα, οὔτε πολλάκις προσφερόμενον, ἀλλ' ἅπαξ ἐν αἵματι προσενεχθέντα· δείκνυσιν ὅτι καὶ ἡ παλαία θυσία τοιαύτη ἦν· ἅπαξ προσεφέρετο ἐν αἵματι (Op., tom. xii., p. 150; edit. Montfaucon, Paris, 1735).

To prevent any possible misconception of the meaning of this language, we should remember that in Chrysostom's view the sacrificial *offering* is identified with the passion and death of the Redeemer. With him πολλὰς θυσίας προσενεγκεῖν is equivalent to πολλάκις σταυρωθῆναι (cap. ix., hom. xvii., § 1, p. 165. See also p. 164).

It should also be remembered that we have Chrysostom's own expressed view of the *sprinkling of blood* (in reference to ch. ix. 19 *et seq.*; see below, p. 42.) Ἀλλ' ὁ Χριστὸς ἐβράντισε τῇ αἵματι, διὰ τοῦ λόγου τοῦ λεχθέντος, τοῦτο τὸ αἷμα τῆς καινῆς διαθήκης, εἰς ἄφεσιν ἁμαρτιῶν· οὗτος ὁ λόγος ἀντὶ ὑσώπου τῇ αἵματι ἐμβαφεῖς, πάντας περιβραβεῖν cap. ix., hom. xvi., § 2, pp. 159, 160) Chrysostom's idea of *sprinkling* is clearly distinct from the idea of *offering*. The sprinkling is for purging, purifying, and that by the virtue of the

¹ Compare the following : Θυσία οὐκέτι ἐστὶ, τουτέστι, σταυρὸς δεύτερος οὐκέτι ἐστὶ. θυσίαν γὰρ τοῦτο καλεῖ (Chrysostom : In Ep. ad Heb., cap. x., hom. xx., Op., tom. xii., p. 186; edit. Montfaucon).

sacrifice offered, by virtue of the death.¹ Κάκεϊ μὲν τὸ σῶμα ἔξωθεν ἐκαθαίρετο· σωματικὸς γὰρ ὁ καθαρισμὸς ἦν. ἐνταῦθα δὲ, ἐπειδὴ πνευματικὸς ἐστὶν ὁ καθαρισμὸς, εἰς τὴν ψυχὴν εἰσέρχεται, καὶ καθαίρει . . . δείκνυσι δὴ λοιπὸν τὸν θάνατον, οὐ μόνον βεβαιώσεως, ἀλλὰ καὶ καθαρμοῦ αἷτιον· ἐπειδὴ γὰρ ἡ τελευτὴ μιὰρὸν πρᾶγμα ἐδόκει εἶναι, καὶ μάλιστα ἡ διὰ σταυροῦ, λέγει ὅτι ἐκάθαρε, καὶ ἐκάθαρε τιμίαν κάθαρσιν, καὶ ἐπὶ μείζοσι. διὰ τοῦτο αἱ θυσίαι προῦλαβον, διὰ τὸ αἷμα τοῦτο (p. 160.)²

Cyril of Alexandria, in his interpretation, knows nothing of any sacrificial oblation. Λαμβάνει δὲ ἀπὸ τοῦ αἵματος αὐτοῦ, καὶ ραίνει ἐπτάκις ἐπὶ τὸ ἱλαστήριον τῆς κιβωτοῦ· γέγονε γὰρ ἡμῖν Χριστὸς ἱλασμὸς ἐν αἵματι διαθήκης αἰωνίου. Ἐπτάκις δέ· τελεία γὰρ ἡμῖν ἡ ἄφεσις ἐδόθη ἐν τῇ αἵματι αὐτοῦ· τέλειος γὰρ ἀριθμὸς ὁ ἐπτά (In Ep. ad Heb., ch. ix. 12, Op. tom. vii., c. 985; edit. Migne). This application of the blood for remission and purification is clearly, in Cyril's view, the fruit of the oblation on the Cross. Ἐπειδὴ . . . ἔθηκεν ὑπὲρ πάντων τὸ ἴδιον³ αἷμα, ταύτη τοι καὶ καθαρίζειν δύναται τοὺς πιστεύοντας εἰς αὐτὸν ("De Recta Fide ad Reginas," ex Ep. ad Heb., Op., tom. ix., c. 1252; edit. Migne).

¹ So of the blood applied in like manner to the altar of incense on the Day of Atonement (see Exod. xxx. 10) Augustine writes: "*De sanguine purificationis delictorum, victimarum scilicet quæ offeruntur pro delictis* . . . semel in anno purificabit illud, quod *cum sanguine fieri præceptum est*" (Quæst. in Exod., Lib. II., qu. cxxxiii., Op., tom. iii., par. i., c. 462; edit. Ben, Paris, 1680).

² So, on Heb. xiii. 11 Chrysostom speaks of Christ's blood being taken into heaven (*εἰς τὸν οὐρανὸν τὸ αἷμα ἀννήχθη*), but he does not say "offered in heaven" (see In Ep. ad Heb., cap. xiii., hom. xxxiii., Op., tom. xii., p. 307; edit. Montfaucon). He adds: *Ὁρᾷς οὖν ὅτι αἵματος μετέχοντες τοῦ εἰς τὰ ἅγια εἰσφερομένου*. But this partaking of the sacrifice is the partaking of the sanctification which comes (not of oblation in heaven, but) of the outcasting—ὁ δνειδισμὸς τοῦ ἁγιασμοῦ αἵτιον (§ 4).

So, again, on Heb. x. 7 he speaks of the sacrifice as taken into heaven, because it had been already once for all offered—*ἐπειδὴ ἅπαξ προσήνεχθη ἐκεῖνη, εἰσηνέχθη εἰς τὰ ἅγια τῶν ἁγίων* (see Cramer, tom. vii., p. 232).

So Cyril: *Μόνος δὲ Ἀαρὼν ἅπαξ τοῦ ἐνιαυτοῦ . . . καὶ οὐ χωρὶς αἵματος κατὰ τὸν νόμον. ὁ τύπος δ' ἂν εἴη καὶ τόδε Χριστοῦ τοῦ τεθνεώτος ἅπαξ ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ τὰς γραφάς· εἰσελαύνοντος δὲ καὶ εἰς τὴν ἄνω τε καὶ ἱερωτάτην σκηνήν, ταύτην γὰρ ἡμῖν ἐνεκαίνησεν ὁδὸν, ἁγιάζοντός τε τῷ αἵματι τῷ ἰδίῳ τὴν ἐκκλησίαν* (see Cramer, tom. vii., p. 527).

In like manner, Theodoret, after explaining Heb. ix. 7 by reference to the Levitical injunction concerning the *sprinkling* of the blood in the Most Holy Place (p. 598), proceeds to take our thoughts to the *offering* of the blood of Christ, not in heaven, but on earth, and to show us Christ entering into the true Holy of Holies through (or in virtue of—*διὰ*) that *offered* blood—offered for our redemption. Προσενήνοχε δὲ ὑπὲρ ἡμῶν οὐχ αἷμα ταύρων καὶ τράγων, ἀλλὰ τὸ ἴδιον αἷμα· καὶ διὰ τούτου τοῦ αἵματος εἰς τὸν οὐρανὸν ἀνελήλυθεν, οὐχ ὡς οἱ ἀρχιερεῖς ἅπαξ τοῦ ἐνιαυτοῦ, ἀλλ' ἐφάπαξ αἰωνίαν λύτρωσιν εὐράμενος. λύτρον γὰρ ἡμῶν γενόμενος, τῆς τοῦ θανάτου δυναστείας ἅπαντας ἡμᾶς ἡλευθέρωσεν (In Ep. ad Heb., cap. ix., Op., tom. iii., p. 600; edit. Noesselt, Halæ, 1771. See also pp. 601, 603).

Theodoret also (p. 602) recognises the office of the sprinkling as for purging and cleansing—not for offering—and that by virtue of the sacrifice *offered*, by virtue of the death.

So also does Œcumenius ("Comment.," Par. II., pp. 385, 388; Paris, 1631), who explains οὐ χωρὶς αἵματος very simply, thus: μετὰ θυσιῶν, φησιν.

Theophylact's commentary on οὐ χωρὶς αἵματος commences thus, ἐπειδὴ θυσίαν ἐκάλεσε τὸν σταυρὸν, and so follows on in the track of Chrysostom, evidently taking our thoughts of the sacrificial offering to the Cross ("Comment.," p. 957; edit. Linsell, London, 1636). And his teachings concerning *sprinkling* will be found to be as clear as that of Chrysostom (see p. 965, and especially the comment on κρείττοσι θυσίαις παρὰ ταύτας in p. 966).

So Remigius Antissiodorensis says: "Non est Christus ad hoc ingressus in Sancta Sanctorum, ut sæpe semetipsum offerat . . . neque cum sanguine alieno, sed cum suo, quoniam ipse qui est Sacerdos, et Sacrificium semel seipsum obtulit in ara Crucis" (In Ep. ad Heb., cap. ix., In Bibl. Max., tom. viii., p. 1105).

And consistently with this, he teaches: "Pontifex quoque ille, qui cum sanguine illorum animatum intrabat

in Sancta Sanctorum, oraturus pro populo, typum gerebat istius veri Pontificis qui cum sanguine passionis suæ, interiora patriæ cœlestis penetravit, oraturus pro fidelibus suis ¹ (Remigius Antiss. In Ep. ad Heb., cap. xiii., In Bibl. Max., tom. viii., p. 1123).

It will hardly be contended by any that he who wrote thus had any idea that the inspired writer's words were to be understood as telling of any sacrificial offering in the heavens.

And what now are we to say of the result of our examination of the teaching of this second text?

I *believe* that—quite apart from the influence of the other teachings of this Epistle—it has been shown that the true interpretation of this text gives evidence *against*, rather than *for*, any real offering of sacrifice for sins in the heavens.

But I *submit* that, whether I am right or wrong in this belief, its alleged power to demand our acceptance of such a view of Christ's sacerdotal function above has been broken. Such an interpretation as has sometimes been fastened upon it is certainly not the only admissible interpretation.

May I not venture so far as to *claim* at least so much as this, that—so far as the teaching of this text is concerned—we are left quite free to receive, without prejudice, what God's Word has to reveal to us concerning the saving work of our one Exalted Priest now at the right hand of God for us?

¹ Compare the following from Primasius: "Ille vero pontifex designat Christum, qui semel ingressus est Sancta Sanctorum intra velum impletâ passione suâ ut assistat nunc vultui Dei pro nobis orans" (In Ep. ad Heb., In Bibl. Max., tom. x., p. 267).

CHAPTER IV

OBSERVATIONS ON THESE TEXTS

And now let the reader be asked to consider well the bearing of all this on the subject before us.

Whatever may now be thought of the difficulties which at first sight these texts may have seemed to present, and whatever difficulties may still appear to any, in the way of accepting either one or other of the interpretations which have been suggested, one thing I must venture to say without doubt or hesitation. It ought to be acknowledged that all difficulties are light as a feather in the scale when weighed against the exceeding difficulties which are inseparable from the attempt to fasten on the writer's words the teaching of a real sacrificial offering for sin in the true Holy of Holies.

Let me be allowed here to indicate very briefly some of the main lines on which the arguments should run, which, as I am persuaded, should lead to an assured confidence in this matter.

If it were so, indeed, that the sacrifice of Christ was offered to God either continuously or once for all in heaven, what an important position that heavenly offering should occupy in the Scriptures of Truth and in the faith of the Christian !

But where is it taught ?

Look at the Old Testament. You will find there promises to patriarchs, types in the ceremonial law, prophecies of the Redeemer and His great redemption. Yet (*a*) in revelation to the patriarchs and in God's dealings with them you will find nothing leading on to, or preparing for, such teaching as this. (*b*) In the ceremonial types you

will find, indeed, an earthly shadow and pattern of heaven above; you will see in the shadow the high priest once in the year entering within the veil into that Most Holy Place; you will see him taking with him the blood of a sin-offering there. But (let it be well observed again) you will nowhere find him directed there to offer sacrifice, or there to *offer* blood. (c) In the books of the prophets you will find explanations of sacrifice, and education of the people of God to transfer sacrificial ideas to the Messiah that is to come. You will find a description of His sacrificial sufferings, and a life-like picture of His bearing our sins on the Cross; you will have set before you the blood-shedding of His death, and the efficacy of His blood. But nowhere, I believe, will you find anything that may fairly be regarded as teaching of a sacrifice or oblation in heaven.

But to turn to the more important teaching of the New Testament. Surely here we might expect to find, not in an isolated passage of doubtful tendency, but set on high, in a position of prominence corresponding to its importance, this teaching (if it were true) of the heavenly sacrifice.

But look at the Epistle to the Romans. Look at it and examine it in view of its undisputed relation to the Saviour's atoning work, to His perfect redemption, which is our propitiation. We have here in one verse the Apostle's teaching of the Gospel of Christ brought into line with the sacrificial ideas and teaching of the Old Testament, but all tending to set before the eyes of our faith the work of Christ on the Cross below, not the offering of Christ in heaven above. He teaches us that by the death of Christ we are reconciled, by the blood of Christ we are justified; but not a word is there concerning reconciliation or justification as resulting from any offering of Christ or of His blood in the true Holy of Holies. We have the living Christ set before us; we have His present work in heaven alluded to. It is His present work for us. But it is making intercession for us, not offering sacrifice for us. How can this omission be accounted for, except

by allowing that St. Paul could have known nothing of such a sacrificial oblation in heaven?

And what is argued from the Epistle to the Romans may be applied, in measure, to each of the other Epistles also. (See "Sacerdotium of Christ," pp. 9 *sqq.*)

But having already touched on this subject elsewhere, I forbear further to insist upon it here.¹

¹ Nevertheless, it may be permitted to me, in a note, to insist on the strong argument against any sacrificial offering in heaven, which may very fairly be built upon the *silence* of the New Testament concerning it. The importance of this matter must be my apology for reverting to it again and again.

There is, indeed, no silence concerning the sacerdotal work of Christ in the Most Holy Place, but concerning any sacrificial work there is a silence which is profound.

This observation applies to the Epistle as a whole. But it should be especially observed that there are two passages in the Epistle to the Hebrews which prominently set before us the work of Christ, and His work *for us* in heaven.

(1) In the first we are told that "He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν, vii. 25).

(2) The second teaches us that Christ is entered into heaven itself "now to appear in the presence of God for us" (νυν ἐμφανισθῆναι τῷ προσώπῳ τοῦ Θεοῦ ὑπὲρ ἡμῶν, ix. 24). On this passage the valuable note of Bishop Westcott should be consulted. It should specially be observed that this statement "answereth in correspondence" (συστοιχεῖ) to the entrance of the Aaronic high priest into the Holy of Holies, ἐν αἵματι ἀλλοτρίῳ (see verses 23, 25).

To read into these passages any sacrificial sense would surely be too much like an abuse of language. To read them without such a sense is to be in position in which we must choose between the two horns of a dilemma :

(1) We may come to the conclusion that there is no such heavenly function as the teachers of the New Theology would have us believe.

(2) Or we must suppose that the inspired writer when he would teach us concerning the Saviour's work in heaven omitted the most important part; that, desiring to support our faith with the view of the ascended Christ, he said nothing about that which should have had a first place in his purpose; and that, giving us instruction concerning the heavenly function of our great High Priest, he was silent concerning what he must have regarded, and desired that we should regard, as a most important article of the Christian faith pertaining to the point on which he was desiring to inform us.

Of both these passages it may surely be said that, on the hypothesis of there being a sacrificial oblation in heaven, not only might its mention have been suitably inserted, but some allusion to it could not have been suitably omitted.

But to turn for a moment especially to the Epistle to the Hebrews. There are two indisputable facts to which I must ask attention : (a) Not only according to the teaching of the Epistle is the sacrifice *One*, but the offering or oblation is *once*, and *once for all*. (b) The date of this *once* is most clearly fixed. It belongs to the Cross, and to the Cross alone. Insomuch that a second oblation could not be without a second passion—a reiterated offering would require a reiterated dying ; and, we may add, a continuous sacrificial offering would necessitate a continuous victim state of sacrificial suffering. I may confidently leave the reader to verify these statements for himself.

But there is one text which alone, as I am persuaded, would avail to settle the question, if question there were. It is a saying which clenches the arguments against any sacrificial offering in heaven. I allude to Heb. xiii. 20, where we are told of “ the God of peace, that brought again from the dead the Lord Jesus, that great Shepherd of the sheep, through the Blood of the Everlasting Covenant.”¹ The words literally translated are “ IN the blood.”

¹ The Greek is 'Ο ἀναγαγὼν ἐκ νεκρῶν . . . ἐν αἵματι διαθήκης αἰωνίου. Compare especially Zech. ix. 11 : Καὶ σὺ ἐν αἵματι διαθήκης σου ἐξαπέστειλᾳς δεσμίους σου ἐκ λάκκου οὐκ ἔχοντος ὕδωρ. (Also Isa. lxiii. 11 ; and Ps. l. 5.)

The following also should be viewed in connection : Ἡ καινὴ διαθήκη . . . ἐν τῷ ἐμῷ αἵματι (1 Cor. xi. 25), τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν (Matt. xxvi. 28), with Eph. i. 7 : Ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων.

It should be observed that (in Heb. ix. 12) our Lord's entrance into the true Holy Place is said to be διὰ τοῦ ἰδίου αἵματος, and this as in contrast with the entrance of the earthly high priest δι' αἵματος τράγων καὶ μόσχων : while the preposition ἐν is used in verse 25 in relation to the same admission into “ the holy places made with hands,” ὁ ἀρχιερεὺς εἰσέρχεται εἰς τὰ ἅγια κατ' ἐνιαυτὸν ἐν αἵματι ἄλλοτριῳ. And so (in Heb. x. 19) our παρρησία εἰς τὴν εἰσοδὸν τῶν ἁγίων is ἐν τῷ αἵματι Ἰησοῦ.

Delitzsch, indeed, argues that “ the δια of mediation ” (ix. 12) does not exclude “ the ἐν of accompaniment.” But that ἐν does not necessarily (in such connection) imply actual (as distinct from *virtual*) accompaniment, but may rather be understood as nearly equivalent to “ the δια of mediation,” seems proved by the LXX. version of Lev. xvi 3, ἐν μόσχῳ. The whole verse reads thus : Οὕτως εἰσελεύσεται Ἀαρὼν

The Revised Version has "with the blood." And what do we learn from this? We have to learn a most important truth. As in the type we were taught that the high priest was to enter within the veil "IN the bullock" of sin-offering—i.e., in the efficacy of the sacrifice offered and accepted—so concerning Christ we learn not only that in that precious blood He enters for us into the Holiest, but that it was in the efficacy of the same blood that He was raised from the dead. What does this mean? It cannot mean less than this: that the blood covenant was made

εἰς τὸ ἅγιον ἐν μόσχῳ ἐκ βοῶν περὶ ἁμαρτίας, καὶ κρίον εἰς ὀλοκαύτωμα, which is rendered (or, rather, paraphrased) thus by the Vulgate: "Nisi hæc ante fecerit: Vitulum pro peccato offerret, et arietem in holocaustum." (See p. 28.)

The preposition ἐν may perhaps add something to the force of διὰ, but certainly retains the idea of instrumental efficacy. So Aquinas, expounding Heb. xiii. 26: "Virtute ac merito sanguinis Ipsius in morte effusi" (quoted by Delitzsch on Heb., vol. ii., p. 401). See my "Death of Christ," pp. 57, 58.

It may be worth observing that Cyril Alex., in passing from the view of the earthly to the heavenly, changes the preposition from μετὰ to διὰ, thus: Ὁ μὲν κατὰ νόμον ἀρχιερεὺς ἀπαξ εἰσῆι εἰς τὰ ἅδυνα μετὰ αἵματος ταύρων καὶ τράγων· ὁ δὲ Χριστὸς διὰ τοῦ ἰδίου αἵματος εἰσῆλθεν κ. τ. λ. (in Ep. ad. Heb. ix. 12, Op., tom. vii., c. 985, edit. Migne). See "Death of Christ," pp. 54, 55.

It is rightly said "the διὰ is to be understood in an *instrumental* sense. Αἷμα stands by metonymy for 'death' (as the Heb. דָּם); the death of the victim was the condition, and, in so far, the means, of being permitted to enter into the Holy of Holies" (Ebrard on Heb., p. 284, E.T.).

The following passages should also be compared: Δικαιωθέντες ἐν τῷ αἵματι αὐτοῦ (Rom. v. 9), ἱλαστήριον. . . ἐν τῷ αὐτοῦ αἵματι (Rom. iii. 25), ἐγγὺς ἐγενήθητε ἐν τῷ αἵματι τοῦ Χριστοῦ (Ep. ii. 13). On which Archbishop Saumarez Smith has truly observed: "The expression 'made nigh in the blood of Christ,' compared with what is said in the following verses, shows that the blood of the crucified Saviour is the instrument whereby reconciliation to God is effected for those who were estranged from Him by sin, whether Jew or Gentile. This reconciliation takes place in virtue of the sacrificial death of Christ" ("The Blood of the New Cov.," p. 18).

With Lev. xvi. 3, οὕτως εἰσελεύσεται Ἰαὼν εἰς τὸ ἅγιον ἐν μόσχῳ ἐκ βοῶν περὶ ἁμαρτίας, may be compared Lev. vii. 7, ὁ ιερεὺς ὅστις ἐξιλάσεται ἐν αὐτῷ, αὐτῷ ἔσται. In both these passages the ἐν represents the Hebrew בְּ, no doubt as bearing the sense of *with*, which Gesenius says "may be called the Beth of *accompaniment* and *instrument*"; only "*accompaniment*" must obviously be understood with a limitation which excludes the notion of physical conveyance. See above, p. 28.

and made sure—it was established and ratified, before even Christ rose from the dead. He was raised in the efficacy of His own sacrifice on the Cross—raised in His own blood—raised because that blood had availed to make an end of the old covenant with its condemnation, and to make a new covenant of peace. He rises from the dead in His blood. What blood is that? It is the Blood of the Everlasting Covenant. What covenant is that? It is the covenant which is filled full of the promised blessing, “Their sins and iniquities will I remember no more.” What follows? Hear the inspired writer’s words which follow: “Now, where remission of these is, there is no more offering for sins.” No more offering for sins. And is this the blessing of the New, the Everlasting Covenant, in the blood of which Christ rose from the dead? Then how can there be offering for sins after the resurrection of Christ from the dead? Then how can it be possible that Christ entered into heaven there to offer His sacrifice of blood, or the blood of His sacrifice for our sins?

Is it too much to say—and to say with confidence—that, in full view of the teaching of this truth, the idea of anything like a sacrificial oblation, or offering for sin by the Saviour in heaven, is quite inadmissible—is, to the soul fully enlightened by this truth, utterly inconceivable?¹ (See “Doctrine of Sacerdotium,” p. 52.)

But, it may be asked—naturally and reasonably asked—“To what purpose, then, did the high priest take with him the blood of the bullock, and afterwards for the people the blood of the goat, into the Holy Place beyond the veil? What was the use of the blood if not to be offered there?”

(1) To this question we may answer *first*, Because it was (as we are plainly taught in the Epistle to the Hebrews)

¹ “Non solum ex hac auctoritate videri potest, quod Jesus sanctificat, et consummat, sed quod oblatio jam post tempus gratiæ non est facienda pro peccatis, quando facta est remissio” (Glossa Ordinaria, in Ep. ad Heb., cap. x. 18; In Biblia Sacra, cum Glossa Ordinaria, tom. vi., c. 909; Ant., 1617).

by or *in* that blood (and in that alone)—*i.e.*, in the efficacy of the sin-offering (ἐν μύσχω) that he could have right of admission into the Holiest. We need not dwell long upon a teaching to which our attention has already just been directed. (See above, p. 28.)

Look for a moment at the Antitype—at the great High Priest of our profession. Mark well how clearly we are taught to know that it is *with*, or *in*, or *by*, or *through* His own blood that He enters in to take His seat on His throne in the heavens.¹

It need scarcely be doubted that we have set before us as the basis of this truth the teaching that where a covenant is, there must needs be reported (in some sense) the death of the διαθέμενος. What a stupendous efficacy, what a tremendous force, was felt in things in heaven, and things in earth, and things under the earth, at the report of the death of the Son of God, when the sun was darkened, and the earth did shake, and the rocks were rent, and the graves were opened, and the dead did rise, and the veil of the Temple was rent in twain!

In the power and efficacy of that report (or of that reported death) Christ rose from the dead—declared to be the Son of God with power—raised in His own blood. At the power of that report the gates of hell were thrown open wide that the Mediator of the New Covenant might come forth in conquering power, might come forth in the Blood of the Everlasting Covenant. And so, at that report—that is, in the efficacy of that same blood—the gates of heaven were thrown open wide, and the voice was heard, “Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in.” It is the Lord mighty in battle who enters in, the Lord who through

¹ “Vel ita, Si ergo esset super terram, q.d. : Et quia omnis sacerdos constituitur ad offerendum, ergo et Christus obtulit, cujus rei merito et in cælum ascendit” (Glossa Ordinaria, in Ep. ad Heb., cap. viii. 3, 4; In Biblia Sacra, cum Glossa Ordinaria, tom. vi., c. 878; Ant., 1617).

death hath destroyed him that had the power of death—that is, the devil—who hath bound the strong man that He may spoil his goods, who has conquered death by dying, and now enters in that He may sit down on the throne of His glory—enters in in His own blood—in answer to the word which says to Him, *because* of His finished and accepted sacrifice—calls to Him *because* of His blood, and says, “ Sit Thou on My right hand until I make Thine enemies Thy footstool ”; “ Thou art a Priest for ever, after the order of Melchizedek.”

(2) But this is not all—not all that we are taught to dwell upon in connection with the taking in of the blood. That blood in the Most Holy Place, and the report of Christ’s death in heaven, have another most blessed teaching for us. The blood of Christ—that is, the efficacy of Christ’s death—has to do not only with His own entrance into heaven : it has to do also with our access into the same holy place. There is no admission for sinners save in His blood. But in the Blood of the Everlasting Covenant there is no holding for sinners in the bondage of death, in the prison-house of Hades, and no shutting sinners out from the gates of heaven. Rather through the efficacy of that blood all gates are open. In that blood they enter in with boldness even into the Holiest.

And there was a preparation for this teaching in the bringing in of the blood by the high priest. For *the great lesson* of the Day of Atonement was the teaching of the purging, the cleansing, washing, sanctifying efficacy of the shed blood. What we see prominently in its ordinances is the shadow of the grace of that word which said to David, “ The Lord also hath put away thy sin,” or of that which was typically represented when it was said to Isaiah, “ Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged.”¹

In other words, it was the *application of atonement*, the

¹ Kurtz concludes his fourth chapter with the expression of his

cleansing by atoning blood, which was pre-eminently the true object lesson of that one day in all the year. There was, indeed, a special teaching on that day concerning sin-bearing and sin-offering, and blood-shedding and out-casting, and of these as in order to ceremonial purging. But the Day of Atonement was above all the great day of the yearly *cleansing* by atonement—washing in the atoning blood everything which appertained to the service of the sanctuary. It might well be called the Great Day of Coverings—that is, of covering by blood, or of sacrificial application for cleansing by the sin-offering for atonement.¹

In the observances of the Day of Atonement we have, doubtless, set before us a representation of the redeeming work of Christ, fuller in detail and more instructive in its

“firm and certain persuasion that the so-called juridical or ‘satisfactory’ view of sacrificial . . . expiation is not only, as Delitzsch says, and even Oehler admits, ‘the simplest, the most intelligible, and the one most in harmony with the New Testament antitype,’ but the *only* one which is clear and intelligible, and the *only* one which is in harmony with the New Testament antitype” (p. 149).

But this statement, viewed in connection with what we know of pre-Mosaic sacrifices, and of their prophetic interpretation, and of the Great Antitypal sacrifice, and of the institution of the Lord’s Supper, should surely lead to the conclusion that the sprinkling of the blood should be regarded as the application of the expiation rather than (strictly speaking) its “completion.” The satisfaction is complete in that which is rendered to God. Was not the *shechitah*, then, “the real act of expiation?” (see p. 138). The consequent discharge, the liberty for the captives, comes as the result. The rending of the veil did not wait for the sprinkling of the blood.

But I rather think that Kurtz uses the word expiation as equivalent to the Greek *ἐξίλασμα* and the Hebrew *kapper*. And he rightly (I think) understands *kapper* as not strictly signifying simply the offering of sacrifice to God (or as not restrained to such a signification). That is rather, perhaps, a necessary preliminary to the *covering* (in its strictest application). And this teaching is not inconsistent with the view that the *shechitah* is the true oblation of the expiatory sacrifice to God, and the *sprinkling* of the blood its application for the covering and cleansing of the guilt for which it had been offered. The sacrifice is perfect in the *αἵματεκχυσία* and its connected *πρόσχυσις*. The expiation (in this sense) is perfect in the sprinkling.

But the illustration used by Kurtz of earning the money for paying a debt, and wiping out the debt by paying it (p. 117), can hardly be brought into harmony with this view (see above, p. 38).

¹ See Kay on Ps. lxxv. 3 (p. 197), lxxviii. 38 (p. 257), lxxix. 9 (p. 263). See also pp. 160, 262.

signification than was to be seen in the ordinary sacrifices of expiation. Nevertheless, there had been other occasions which bore witness with little less solemnity to the same aspects of Divine truth. But the great day seems to have been emphatically and pre-eminently the day of propitiatory *application*, of ceremonial *purification* for Israel, the yearly "once for all" *cleansing* of all the holy places of God's meeting with His people from the defilements contracted by contact with their uncleannesses.

It will be found that this view is not only set before us over and over again in the Book of Leviticus, in the ceremonial ordinances for the day, but it is also the leading idea in the corresponding teaching which we have in the Epistle to the Hebrews.

Thus, in Lev. xvi. we have the direction that the high priest shall sprinkle the blood of the bullock upon the mercy-seat, and "before the mercy-seat seven times" (ver. 14). Then in the next verse he is instructed to do the same with the blood of the goat (*i.e.*, of the sin-offering for the people), and it is then added, "And he shall make an *atonement* [that is, strictly, a *covering*] for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins." Then he is to do the same for the tabernacle of the congregation. And the command is added that there is to be no one in the tabernacle "until he come out, and have made an *atonement* [or *covering*] for himself, and for his household, and for all the congregation of Israel."

But what now is this making *atonement* or *covering* for the sins of the priest and the people? The question is pertinent. The right answer is of crucial importance. And the right answer is to be obtained beyond question in the further explanation which we have in the eighteenth and nineteenth verses. There we have directions for him to do the same for the brazen altar of burnt-offering.¹

¹ See above, pp. 22, 24.

Observe he is not now to offer upon it. But he is to make atonement or covering for it, or (as it is immediately afterwards explained) he is to "cleanse it and hallow it from the uncleanness of the children of Israel."¹

It seems to follow from this that the making atonement or covering is to be understood, not strictly of the offering of atoning sacrifice (though the same word is used in reference to that also), but of the application of the sacrificial efficacy to "the reconciling" (ver. 20), to the purging or hallowing or cleansing from sinful defilement of those things on which the sacrificial blood is sprinkled.²

And to remove all doubt concerning the matter, we may quote yet further from verse 30: "On that day shall the priest make an atonement [or covering] for you, to cleanse you that ye may be clean from all your sins before the Lord."³

¹ Kurtz says: "כִּפֹּר and כִּפָּר are never used to denote any other than an *ideal* covering. . . . That which is covered up is *never* God, or anything godly, but always something ungodly, displeasing to God . . . that is to say, sin, guilt, and uncleanness" ("Sacrificial Worship," p. 67).

² When an atonement was made under the law, it was as though the Divine eye, which had been kindled at the sight of sin and foulness, was now quieted by the garment thrown around it, or, to use a figure much too modern, yet equally appropriate, it was as if the sinners who had been exposed to the lightning of the Divine wrath had been suddenly wrapped round and insulated" (Cave's "Doctrine of Sacrifice," p. 99. See especially pp. 483-486).

³ Tholuck says: "In Persian, *to cover* is used instead of *to take away, to put away*." He instances a Persian translation of the Prophets, where "the joy [of the harp] ceaseth" is rendered "he covereth the joy" (Com. on Ep. to Heb., vol. ii., p. 261, E.T.).

³ It is not to be wondered at if, in the imperfect light of the typical shadows, the distinction between the *offering* of sacrifice for sin and the *application* of its efficacy for cleansing was less clearly marked. In the New Testament, our faith which apprehends the application is directed to look only to the offering, and to see distinctly the sacrifice consummated in the atoning death, peace made by the blood of the Cross. In the Levitical ordinances one word (both in the Hebrew and in the LXX.) is used to express the effect of the sacrificial offering and of its application—of the blood-shedding and the blood-sprinkling.

Yet it must not be supposed that (as time went on) the Jews were not taught to see that propitiation (strictly so called) was complete in the offering and acceptance of the victim's death. The prayers which were used indicate as much. Outram says: "Quæ verba formulam

And this cleansing or purging—as the true meaning of the atonement or covering of that day—will be found to underlie the teaching of the Epistle to the Hebrews, when it takes our thoughts away from the type to the view of our one great High Priest in the heavens.

Take into view the declaration, “Almost all things are by the law purged with blood.” That purging is obviously the application, not the atonement itself; for it is added, “And without shedding of blood is no remission.” The remission is due not to the sprinkling as making atonement (in the strict sense of the word), but to the blood-shedding: and the shed blood, which in its shedding has made the atonement, is sprinkled simply for purging, cleansing, or sanctifying with blood.

The shedding of the blood needs, no doubt, the sprinkling

claudunt, *sitque hæc expiatio mea*, hostiam ipsam designabant offerentis manibus jam subjectam; ac quidem, ut Judæi docent, hujusmodi significationem habent, sit hostia hæc meum in locum substituta, ut quod ipse malum merui, id in hostiæ meæ caput recidat” (“De Sacrificiis,” p. 159; Amst., 1688).

It has sometimes been supposed that because the Hebrew *כִּפַּר*, and its usual LXX. equivalent, *ἐξιλάσκεσθαι*, are used in Lev. xvi. in connection with the sprinkling of the blood in the Most Holy Place on the Day of Atonement (as well as other times separate from its use upon the altar), therefore that sprinkling must be regarded as the *consummation* of the sacrifice, not in the sense of Aquinas (see above, pp. 26, 37), but as the crowning act of the oblation to God, instead of its efficacious *application* for the purging or purifying from sin. Indeed, there has been a tendency of late years to regard the blood-shedding as only the means of procuring the blood, and the sprinkling alone as the propitiation. But it must be observed that in a derivative sense the Hebrew verb is sometimes used simply to express forgiveness (see Jer. xviii. 23; Neh. iii. 37; Ps. lxxxv. 3, xxxii. 1, lxxix. 9, lxxv. 4; Deut. xxi. 8; Ezek. xvi. 63, as quoted by Cremer, “Lex.,” p. 304). Moreover, it is not always rendered by *ἐξιλάσκεσθαι* in the LXX., but sometimes by words which in their primary meaning signify simply *cleansing, purging, sanctifying, removing, remitting*. It may specially be observed that in Exod. xxx. 10, which anticipates the ordinances of the Day of Atonement, while in the beginning of the verse it is translated *ἐξιλάσεται*, it is again at the close rendered by *καθαριεῖ*. So, again, in Exod. xxix. 37 we have *καθαριεῖς τὸ θυσιαστήριον* to represent the same Hebrew verb. Again, the same Hebrew verb in Deut. xxxii. 43 is rendered *ἐκκαθαριεῖ*. Again, in Isa. vi. 7, “thy sin purged” is the translation of the same Hebrew verb, where the LXX.

of the blood. It would be vain without it, or without that which is signified by it, which may not always be typically expressed. The sacrifice, of course, needs application. It is worthless apart from it. The sin-offering, when offered, requires to be applied to the benefit of the

have τοῦτο . . . τὰς ἁμαρτίας σου περικαθαριεῖ. Again, in Prov. xvi. 6 (xv. 27 of LXX.) the same word is rendered ἀποκαθαίρονται. It is again represented by ἀγιάζειν in Exod. xxix. 33 and 36, and again by ἀφαιρεῖν in Isa. xxviii. 18. Again, ἀφαιρεθήσεται ἀνομία Ἰακώβ, in Isa. xxvii. 9, is the rendering of the same verb; as also is οὐκ ἀφεθήσεται ὑμῖν αὕτη ἡ ἁμαρτία in Isa. xxii. 14.

In Ezek. xliii. 22 and xlv. 18, the verb ἐξιδάσκομαι is used by the LXX. to represent the Hebrew נָטַף (in the sense of *purgo*), which is the verb used in Ps. li. 9. Compare the use in Num. xix. 19 and Lev. viii. 15.

In Ezek. xliii. 26 we have ἐξιδάσκονται τὸ θυσιαστήριον καὶ καθαριοῦσιν αὐτό, where καθαριοῦσιν represents the Hebrew יָרַף.

It may further be observed that in the only three places in the Psalms where the verb *Kapher* is found it must be understood in the sense of application (or acceptance), of atonement (or as if of atonement) for cleansing or forgiveness. And in each of these cases the LXX. render it by ἰλάσκομαι. See Ps. lxxv. 3 (lxxiv. 2 of LXX.), where we have τὰς ἀσεβείας ἡμῶν συ ἰλάσῃ (Heb. *Tekapher*); Ps. lxxviii. 38 (lxxvii. of LXX.), where we have ἰλάσεται ταῖς ἁμαρτίαις αὐτῶν (Heb. *Yekapher*); Ps. lxxix. 9 (lxxviii. 9 of LXX.), where we have ἰλάσθητι ταῖς ἁμαρτίαις ἡμῶν (Heb. *Kapher al*; cf. Exod. xxx. 15). Cf. Luke xviii. 13, Ὁ Θεὸς ἰλασθητί μοι τῷ ἁμαρτωλῷ.

And so דִּיחַף (which is rendered ἱλασμός in Lev. xxv. 9, Num. v. 8, and ἐξίλασμός in Lev. xxiii. 27, 28) is translated καθαρισμός in Exod. xxix. 36, xxx. 10. In the first of these passages we have in LXX. τῇ ἡμέρᾳ τοῦ καθαρισμοῦ, which by Aqu., Symm. and Theod. is rendered ἐξίλασμοῦ — ἡμέρα ἐξίλασμοῦ being the name of the Day of Atonement. It should also be observed that the second of these passages has relation to the ordinances of the Day of Atonement, and calls the blood to be applied to the golden altar the blood of καθαρισμός (ἀπὸ τοῦ αἵματος τοῦ καθαρισμοῦ καθαριεῖ αὐτό).

Hence it is rightly remarked that ἱλασμός “requires κάθαρσις as its supplement, the washing away of the μίαισμα of guilt cleaving to the sinner” (see Nägelsbach, as quoted by Cremer, p. 317). So in Exod. xxix. 37, xxx. 10, דִּיחַף is rendered by καθαρίζω, and דִּיחַף in Exod. xxix. 36, xxx. 10, by καθαρισμός (see Cremer, p. 317). Καθαρίζω expresses the application, or “the personal appropriation of propitiation,” and holds a “midway position between ἰλάσκεσθαι and ἀγιάζειν.” In ceremonial language it corresponds with δικαιῶν in judicial language (see Cremer, p. 318).

It is not to be wondered at, therefore, that both the Hebrew *Kapher* and the Greek ἐξιδάσκομαι have their meaning frequently extended to include the sense of καθαρίζω.

Again, the Hebrew *Nasa* (to bear, lift up, take away), which is used

offerer. If not applied, if its application be not accepted, it can but witness against the unbelief which neglected, or rejected, or despised it, against the pride of heart which counted the blood of the covenant an unholy thing, and trampled on the blood of sprinkling. Still, all

of the scapegoat *bearing* the iniquity of the congregation, and in Isa. liii. 12 of the "servant of Jehovah" *bearing* the sins of many, and which in Lev. x. 17 seems identified with making atonement (כִּפָּרָה) (see the LXX. *ἵνα ἀφέλῃτε τὴν ἀμαρτίαν τῆς συναγωγῆς καὶ ἐξιλάσῃσθε περὶ αὐτῶν ἐναντὶ Κυρίου*), is used in the sense of *forgiveness* by Joseph's brethren in Gen. i. 17, "Forgive the trespass of the servants of the God of thy father"; and by Pharaoh in Exod. x. 17, "Forgive, I pray thee, my sin only this once"; and by Moses in Exod. xxxii. 32, "If Thou wilt forgive their sin"; as also in Num. xix. 19, and by Joshua in Josh. xxiv. 19, "He will not forgive"; and by Job in vii. 21. Canon Girdlestone observes ("Synonyms of Old Testament," p. 137): "The transition from the vicarious bearing of sin to the idea of pardon is very natural, but it is remarkable that this transition should have been effected as early as the days of the patriarchs." No doubt we have here a striking example of the tendency to unify the expression of two ideas, which, however connected, are certainly distinct.

In this connection also it is worth observing that the Hebrew כִּפָּר, which denotes the gracious *pardon* extended to the sinner, by which he is restored to the Divine favour, while sometimes rendered in the LXX. by ἀφίημι (as in Lev. iv. 20, ἀφεθήσεται, "it shall be forgiven them"), is more commonly translated by ἱλάσκομαι, or its equivalent, ἴλεως εἰμι. See, e.g., Num. xiv. 20, ἴλεως εἰμι, "I have pardoned"; 1 Kings viii. 30, ἴλεως ἔσῃ, "when Thou hearest, forgive"; 2 Kings v. 18, ἱλάσεται, "the Lord pardon Thy servant in this thing"; 2 Kings xxiv. 3, οὐκ ἠθέλησε Κύριος ἱλασθῆναι, "The Lord would not pardon"; Jer. xxxvi. 3, ἴλεως ἔσομαι, "that I may forgive" (see Canon Girdlestone's "Synonyms of Old Testament," pp. 135, 136).

All this tends to illustrate the fact that the idea of propitiation and the idea of its application were in the Old Testament rather seen in their intimate connection than in their distinction.

And all serves to illustrate the twofold aspect of the great Day of Atonement, and to explain the fact that the Hebrew *Kapher* and the LXX. ἐξιλάσκομαι should be used equally to express both aspects. It is not only the great day of *sin-bearing* (in its typical representation): it is also, and perhaps pre-eminently, the great day of *sin-cleansing* (in a shadow) and purifying.

The one aspect is connected with the office of the high priest at the altar of burnt-offering, the other with the function (not in one place only, but especially) in the Most Holy Place.

The one aspect is filled with the view of sacrificial *oblation*, which has no place in the other.

The one sets before us the opening of a fountain, the other its application for purging and cleansing from sin and from uncleanness.

this notwithstanding, the sprinkling of the blood, the application of the sacrifice, is witness to an efficacy not its own, but all taken from the *αἵματεκχυσία* — all (in the Antitype) derived from the Atonement, from the one fountain open for sin and for uncleanness, out of which it is drawn, and drawn to be applied for remission, for the remission of sins which was typified in the law by *purging with blood*.¹

¹ A careful examination of all the passages in the New Testament which bear on the subject will tend (if I mistake not) to confirm the opinion (1) that the *sprinkling* is to be clearly distinguished from the *shedding*; that *offering* belongs not to the *sprinkling*, but to the *shedding* and pouring on the altar; that *purging* is to be connected directly with the *sprinkling*, but with the *sprinkling* as conveying the benefits of the *shedding*; that redemption is by the blood *shed*, but that the fruits of redemption are applied by the *sprinkling* of the blood shed and accepted for redemption (see 1 Pet. i. 18; 2 Heb. ix. 19-22, xii. 24); (2) that Christian faith should see the atoning expiation finished on the Cross, and the covenant appropriation in the sacramental sealing, wherein our hearts are sprinkled from an evil conscience, even as our bodies washed with pure water (see Heb. x. 22, 29).

The distinction between *sprinkling*, strictly so called (*ῥαντισμός*, Heb. verb *נזח*), and pouring or *throwing* with a vessel (*πρόσχυσις*, Heb. verb *זרק*), needs (I think) to be more carefully marked. The blood of the Pascal lamb was not ordered, in the record of the institution, to be *sprinkled* (see Exod. xiii. 7, 22). In A.V. and R.V. of Heb. xi. 28 we read that Moses "kept . . . the *sprinkling* of the blood." But this is the translation of *πεπολήκε . . . τὴν πρόσχυσιν τοῦ αἵματος*. It may be that on this occasion the threshold took the place of the altar (see Trumbull, "Threshold Covenant," pp. 205-209), although the use of hyssop (*cf.* Lev. xiv. 7, 51, and Num. xix. 18, and Ps. li. 7) would rather suggest the idea of *application* so far as regards the lintel and side-posts. We know that afterwards the blood (as a whole) of the Passover sacrifices was *thrown* in one jet at the base of the altar (see Edersheim, "Temple and Ministry," p. 191, and Kurtz, "Sacrificial Worship," pp. 356, 372, E.T., also "Death of Christ," pp. 84, 85).

In 2 Chron. xxx. 16 the R.V. again follows the A.V. in translating "the priests *sprinkled* the blood." But here also the verb in the original is *זָרְקוּ*. And the same observation is to be applied to 2 Chron. xxxv. 11, where the LXX. have *προσέχεαν*.

It is remarkable, however, that the Hebrew verb *זרק* is used (in Num. xix. 13, 20) of the application of the water of separation (rendered by the LXX.), *ὕδωρ ῥαντισμοῦ*, v. "aqua aspersionis"), which is elsewhere (Num. xix. 21) expressed by *נזח* (*ὁ περιβάλλων*, LXX.), and by *παντίζουσα* in Heb. ix. 13. And the same verb is found in Ezek. xxxvi. 25, which we render, "Then will I *sprinkle*

Set beside this another text: "It was therefore necessary that these patterns of things in the heavens [*i.e.*, in the Most Holy Place] should be purified with these [*i.e.*, with sacrifices, or sacrificial blood of bullocks and calves], but the heavenly things themselves with better sacrifices than these."

Observe there is no idea here of offering sacrifice—either in the type or antitype—in the Most Holy or Heavenly Place. What the writer sets before us is the purifying the patterns and the heavenly things themselves by the application of sacrifice already offered.

But what, it is asked, can this mean? Does the High and Holy Place—the dwelling-place of Jehovah—need to be purged or cleansed from sin? The difficulty is obvious,

clean water upon you," and where the LXX. have *πάνω ἐφ' ὑμᾶς καθάρων ὕδωρ*. Elsewhere the LXX. observe the distinction. See Canon Girdlestone's "Synonyms of Old Testament," p. 151.

On this matter I desire that what I write may be understood as submitted to the superior judgment of others, who may have had opportunities of fuller investigation of such typical details. But I *think* it will be found that, as a rule, the Hebrew verb *Zarak* (rendered, as a rule, by *προσχέω* in the LXX.) belongs to the Godward oblation of the *αιματεργχυσία*, while the Hebrew *Nazah* (LXX. *βάλω*, *παντίζω*) expresses the application of benefit of this oblation, either (1) directly to the house (Lev. xiv. 51) or to the individual for cleansing and sanctification (Lev. xiv. 7); or (2) to the *places of access* [as (a) the altar (Lev. v. 9, etc.), or (b) the patterns of the heavenly things (*i.e.*, the Holy of Holies, as in Lev. xvi.), or (c) the nearest accessible point to the Most Holy Place (Lev. iv. 6, 17; Num. xix. 4)], to purify or purge, or sanctify, or cleanse them from the defilements contracted by the transgressions of the offerers. See especially Deut. xii. 27 (where the Hebrew is *יִשְׁפֹּךְ*) and Exod. xxix. 21, as indicating this twofold use of the sacrificial blood.

There is an apparent exception in the case of the "blood of the covenant," which (although Moses is said to have *sprinkled* it—*ἐρρόαντισε*—in Heb. ix. 19, 21), according to Exod. xxiv. 6, 8, was *thrown* upon the people as well as upon the altar—the Hebrew verb *Zarak* being used in both cases. Here, however, the use of hyssop, etc., "received by tradition" (see Heb. ix. 19, and *cf.* Lev. xiv. 4, 6, 49, 51, 52), may possibly be held to modify the sense of the verb.

An instructive example of the distinction may be seen in two consecutive verses—Exod. xxix. 20 (*cf.* 16) and 21. In each of these verses we have (in A.V. and in R.V.) the verb *sprinkle*. But in the first the Hebrew verb is *זָרַק* (*cf.* *προσχέω* of LXX. in vers. 16, 21), and expresses the application to the altar by *throwing* or *pouring*

but the answer, the explanation, is easy, when we look aright at the teaching of the type.

The Most Holy Place—the Place of the Presence, the Shekinah of God's glory—needed no ceremonial cleansing because of what it was in itself, nor because of that which it contained. But it did need to be cleansed "because of the uncleanness of the children of Israel, and because of their transgressions in all their sins." It needed purging only because of the nearness and the approaches of a sinful people.¹ And it was once a year purged by a typical purification, cleansed from that typical sin of God's people by the application of that blood of a sin-offering which took away sin in the shadow, that it might teach us of the real efficacy of the one true sin-offering, whose blood availeth to take away our sins.

"upon the altar round about" by means of a *φιάλη*. In the second the Hebrew verb is *נזה* (LXX. *ῥαίνω*), and expresses the application to Aaron and his sons (and his garments) for their ceremonial *ἀγασμός*, and this by simply sprinkling.

"The blood, as the vehicle of life, came to be recognised in sacrifices of animals as a sacred symbol of life that was offered up to God. It was, therefore, to be used with all reverence, and was to be regarded as efficacious (1) for purposes of expiation of sin, when the poured-out blood (symbolizing the surrendered life) was presented to God in the appointed way; and (2) for purposes of cleansing and purification, when, having been presented, it was applied to the persons, places, or things which needed consecration unto God. Hence the blood became the token of an agreement, or 'covenant,' between God and man, whereby God accepted those who approached Him in the appointed way of sacrifice, as 'covered' by the blood that was shed for sin, and 'consecrated' by the blood of sprinkling, which was applied in order to make the worshippers holy unto God" (Archbishop Saumarez Smith, "Blood of New Covenant," pp. 33, 34).

The expression *αἷμα ἐάντισμοῦ* deserves special notice. Compare x. 22 and ix. 19. "This 'blood of sprinkling' is associated with the new covenant of which Jesus is the Mediator. It is termed blood of sprinkling because it is blood that is to be applied for a purifying purpose in a spiritual sense, antitypical to that ceremonial and symbolical purification which took place under the old covenant by the sprinkled blood of sacrificial victims" (*ibid.*, p. 23).

¹ So Aquinas: "Christus intravit . . . in ipsum cœlum, quod non in se, sed quoad nos expiavit" (In Ep. ad Heb., cap. ix., lect. v., Com., tom. iii., p. 304; Paris, 1874).

So the true¹ Holy of Holies—the heavenly things themselves²—need to be cleansed and purged, not by reason of anything which pertains to themselves, but by reason of their being thrown open to the approaches of sinful men, whose hearts and consciences, whose very prayers and intercessions, need to be purged in the cleansing blood.

Thus, both the uncleanness and the cleansing have to be brought home to the people themselves. They have to learn that all the cleansing of covering or atonement is because of what belongs to them.³

¹ As Bengel says: "Cœlestia per se sunt pura: sed nos purificandi fuimus, ut illa possemus capessere, v. 14" ("Gnomon," p. 900; 1855).

² Gregory de Valentia, indeed, argues that by τὰ ἐπουράνια here—seeing nothing in heaven can need purification—we must understand the Church on earth needing to be cleansed by the sacrifices of Masses ("De Missæ Sacri," lib. i., cap. v., Op., p. 711; Paris, 1610). But the verse following (ver. 24) is fatal to such an interpretation, as the Jesuit Ribera has pointed out (see Morton, On Euch., p. 414; edit. 1635).

³ It is asked, If the sprinkling of the blood is to be regarded "as a type of the *imputatio justitiæ Christi et applicatio meritum Ejus*, how could this be effected by the sprinkling, not of the person offering the sacrifice, but of sacred places?" Kurtz replies that the application to the altar involved *eo ipso*, an (ideal) application to the person of the sacrifices. He says: "The souls of the persons sacrificing were ideally upon the altar, and were there covered by the sacrificial blood"—referring to Lev. xvii. 11; Exod. xx. 24 (p. 132; see also p. 117).

But it would be more accurate, as it seems to me, to say that the *sins* of the offerer, or of the people, polluted the holy places, and that the sinful *pollution* was ideally upon the altars and in the Most Holy Place, and was covered, or purged, or cleansed, by the sprinkling of the blood of propitiation.

Holy Scripture does speak of man's sin as polluting the holy things and the holy places of God's dwelling among men, and of His people's permitted approaches to Him. But it does not, I think, speak of men's souls as being upon the altar, or upon the mercy-seat, or within the Most Holy Place.

Kurtz acknowledges "that the blood of the sacrifice, when brought to the altar, purified the altar," which, he justly says, "is distinctly stated in Lev. viii. 15" (p. 144). But he considers that Lev. xvii. 11 condemns Hofman's view, as requiring a purification distinct from this—a further purification of the soul of the person sacrificing.

But will not a true view of the pollution, seen as separating between the soul and God at the holy places of access, serve to identify these two aspects of the purging? Will not the blood on the altar be seen as making covering and cleansing for the souls just because it removes

This was clearly taught in the type, when, after all the injunctions concerning the covering or cleansing of the Holy of Holies, and of the tabernacle, and of the altar, the purpose of all is summed up in the last verse of Lev. xvi., where we read: "And this shall be an everlasting statute unto you, to make an atonement [or covering] for the children of Israel for all their sins once a year." Observe

the defilement or pollution which the soul's sin has caused? and which has marred the *παῖρησια* of communion in the place of access? See Lev. xvi. 16: "So shall he do for the tent of meeting that dwelleth with them in the midst of their uncleannesses" (R.V.).

Is it not thus that the cleansing of the places becomes, in the type, the cleansing of the people? Cf. verse 30.

And is it not thus that in the grand reality the cleansing "of the heavenly things themselves" becomes the cleansing of our souls, our hearts being sprinkled from an evil conscience even as our bodies washed with pure water?

So Ephraem Syrus: "Propterea mactabatur [caper], ejusque sanguine sanctuarium cum suo instrumento expiabatur; non quidem peccatis, hæc enim sanctuarium ejusque vasa non capiunt, sed ut a sordibus Israelitarum utraque purgarentur, ut qui frequenter sive prudentes, sive imprudentes ad Tabernaculum accederent, etiam quando mundi non erant ab iis sordibus, quas lex eluere jubebat" (In Exod., cap. xiv., Op., tom. ii., p. 102; Venet., 1756).

So Chrysostom teaches us to see in the purifying of the "heavenly things themselves" the purifying of the things which are *ours*. *Τίνα δὲ καλεῖ τὰ ἐν τοῖς οὐρανοῖς νῦν; ἅρα τὸν οὐρανὸν; ἀλλὰ τοὺς ἀγγέλους; οὐδὲν τούτων, ἀλλὰ τὰ ἡμέτερα* (In Ep. ad Heb., cap. ix., hom. xvi., Op., tom. xii., p. 160; edit. Montfaucon).

"Ορα τοίνυν καὶ ἐν δυσὶ τοῖς χιμάροις τὸν ἕνα Χριστὸν, τοῦτέστι θεὸν ἐπανθρωπηκότα, καὶ ἀποθνήσκοντα μὲν σαρκικῶς ὑπὲρ ἁμαρτίας, ἵνα τῷ ῥαντισμῷ τοῦ ἰδίου αἵματος ὅλην ἀγίασῃ τὴν ἐκκλησίαν, μεμενηκότα δὲ πάλιν ἀπαθῇ θεικῶς (Cyrilli Alex., Fragm. ex Codicibus Vat.; In Mai's Script. Vet. Nova Coll., tom. viii., par. ii., p. 147; Romæ, 1833).

"Quid expiationis seu propitiationis ligna egerint? quidve pelles, vel reliqua, ex quibus tabernaculum Judæorum, quod sensui subjacebat, confectum erat? Sed generalitatem, sive totam dicit hominum speciem" (Hesychius Hieros., In Lev., lib. v., cap. xvi.; In Bibliotheca Max., tom. xii., p. 123).

"Quantum quidem ad cælorum virtutes, non necesse erat quælibet expiatio, quia in sanctificatione continua conversantur: sed quia frequens ad cælos nostrorum peccatorum ascendit fumus. . . . Recte de nostris immunditiis sanctificat. . . . Propterea non simpliciter asperget, sed septies, ut intelligas veniam peccatorum nostrorum, hanc enim septenarius numerus figurat. Loca cœlestia mundantur abominabili odore, et gloriatione quam deposuimus" (*ibid.*, p. 124).

So Aquinas: "Emundari dicitur [cælum], quia homines per Christum emundati sunt, qui in illud ingredientur." So also Lyranus. Ribera

the word does not say "for the places or for the things," but it speaks of the purging of *the people* because of their transgressions.¹ The people are to learn that all this cleansing process is because of what pertains to them. It is to be a covering or cleansing "for the children of Israel for all their sins."² "From all your sins ye shall be clean" (v. 30).

the Jesuit says: "Etiam cœlum polluebatur ab hominibus." (See Bishop Morton, *On Eucharist*, p. 414; London, 1635.)

So Lyranus: "Sed dices, Quomodo intelliguntur mundari cœlestia, ubi nulla est macula? Dicendum, quod sicut dicebatur emundari tabernaculum, non qui haberet in se aliquam maculam seu immunditiam, sed quia tollebantur quædam irregularitates, quibus impediabantur homines accedere ad sanctuarium: ita dicuntur mundari cœlestia per Christi sanguinem et per sacramenta novæ legis, ex eodem sanguine habentia efficaciam, inquantum purgant peccata, quæ impediunt ab ingressu cœlestium" (Nicolaus de Lira, in *Ep. ad Heb.*, cap. ix., not. i.; In "Biblia Sacra, cum Glossa Ordinaria," tom. vi., c. 899; *Ant.*, 1617).

So Estius: "Expiari dicitur sanctuarium, tabernaculum, et altare ab immunditiis filiorum Israel; non quod sanctuarium proprie aliquo peccato inquinetur, sed quia censetur quodammodo pollui peccatis sacerdotum et populi" (In *Levit.*, cap. xvi., v. 16, *Annot. in difficil. s. s. loca.*, p. 65; Duaci, 1629).

On this point the reader may be referred to some interesting observations by the Rev. Andrew A. Bonar in *Com. on Levit.*, p. 301, 3rd edit.

So Cornelius a Lapide: "Causa erat, non quod propitiatorium peccasset, sed quod ipsum peccatis populi, in cujus medio erat, toto anno commissis quasi pollutum et contaminatum videretur, ut ergo hæc pollutio tolleretur, sacerdos et populus qui causam pollutionis dederat, dabant sanguinem hirci et vituli pro sanguine suo, cujus uti et mortis rei erant" (In *Lev. xvi. 14*).

"Allegorice, aspergitur sanguis hic septies contra propitiatorium; ut significetur quod sanguine et morte Christi, intercedente divina propitiatione, septiformis Christi gratia confertur fidelibus, qua cœlum introeant" (*ibid.*).

So Dean Field rightly described the office of the high priest in the Most Holy Place as "to cleanse and hallow it from the sins of the people, and to make prayer for himself and them" ("Of the Church," book v., chap. iv., vol. iii., p. 8, E.H.S.).

¹ The high priest's prayer over the scapegoat concluded (according to the Talmud) with the words: "As it is written in the law of Moses Thy servant, saying, 'For on that day shall it be covered over for you, to make you clean from all your sins before Jehovah—ye shall be cleansed'"—the high priest turning his face towards the prostrate congregation "as he uttered the last words 'YE SHALL BE CLEANSED'" (see Edersheim, "Temple and Ministry," p. 278). Cf. *Lev. xvi. 30*.

² So, if I understand him aright, Beda seems to regard the sprinkling

And so we shall not wonder, when we turn from the shadows and the substance, to find the same transition from the thought of the *things* to be cleansed to the thought of the cleansing of the people from that which made the things to need purification. If the writer of the Epistle to the Hebrews, fresh from the view of the typical figure, teaches us that the heavenly things themselves are to be purified with something better than the blood of bullocks and goats, he does not fail to carry the application straight home to the hearts and consciences of the children of men. The cause of all the defilement is sin—not, for us, the typical sin or the ceremonial shadow of sin,

in the Most Holy Place as equivalent to a sprinkling of *the people*, and that for their purification. He says: "Merito et hoc loco de hujus vituli sanguine septies *populum* digito sacerdotis adspergi jubetur, ut redemptio nostra et purificatio in Christi sanguine lata per gratiam semptemplis Spiritus demonstretur" (Quæst. super Levit., cap. xv., Op., tom. viii., c. 226; Colon., 1612).

If it should be said that this extract betrays some confusion of thought between two different occasions of sprinkling, it may be answered that the very same *connection* of thought is found in the Inspired Word.

It is not a little observable how the writer's thoughts pass immediately from the sprinkling of the blood of the covenant on the book and on all the people by Moses to a general statement concerning the purifying efficacy of the blood of *αἱμαρεκχυσία*, and then at once to an application which naturally connects itself with the previous teaching concerning the blood of Christ and His entrance into the true Holy Place, as we have it in verses 11 to 14. He proceeds at once to say: "It was therefore necessary that the patterns of things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these."

It is also to be observed that the idea of *καθαρισμὸς* by blood (which is by the sprinkling of the shed blood) runs all through, not only the previous section (ver. 11-14), but also through the parenthetical paragraph (ver. 15-22), as well as the subsequent section (ver. 23 *et seq.*).

It should also be remarked, in this connection, that the *χωρὶς αἵματος* of verse 18, which forms a certain connecting link with the *χωρὶς αἵματος* of verse 7, is to be viewed, as that is, as pointing to blood *for sprinkling*, and that sprinkling *not for offering*, but for purifying or *cleansing*, and that by the application of the efficacy of the *αἱμαρεκχυσία* which had gone before.

It may likewise be observed that this idea of *cleansing* by sprinkling which runs through the teaching of all the sections is not the cleansing of things alone, but also of people, and of human consciences; and,

but real sin. And the sin is to be found in *us*. And the cleansing, the covering, the purging, is to go home to *us*—home to the hearts and consciences of sinners.

Hear, again, what the Word says: "If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the Eternal Spirit offered Himself [observe, not *offers*, but *offered* Himself] without spot to God, purge your conscience from dead works to serve the living God?" (Heb. ix. 13, 14). So further on we are exhorted, as having an High Priest over the house of God, to "draw near with a true heart in

further, that one aspect of this cleansing is *remission* (*ἀφεσις* verse 22; see also verse 14; and compare 1 John i. 9 and 7).

Compare Ezek. xxxvi. 25, and Isa. lii. 15: "So shall He sprinkle many nations." This rendering is, indeed, not without its difficulties. And the LXX. appear to have had a different reading. Yet the peculiarity of construction (see Cheyne's Isaiah, vol. ii., p. 41, edit. 1881), which seems to be not so entirely without some approach to precedent (see Lev. iv. 6, 17, and Urwick's "Servant of Jehovah," p. 102), may perhaps be explained as indicating here, and making prominent, the *effect* of the sprinkling—as if it had been said "shall purify," which is the exact rendering of the Syriac. Aquila and Theodotion translate by *παρτλοει* with a like change of construction. So the Vulgate renders "asperget" (see Kay, in "Speaker's Commentary," pp. 265, 266). This sense is also adopted by the Latin Fathers. And it is certainly not without its weight that the "uncleanness" of Isa. lii. 1, 11, is frequently used in connection with "sprinkling" (see Kay on verses 13-18), and that the connected prophecy following has so many links of connection with the teaching of the Day of Atonement (see Kay on liii. 1). Moreover, viewed in relation to the Day of Atonement, the idea of sprinkling for purification is most natural. The same word occurs four times in Lev. xvi. And there is an obvious appropriateness in the use of this word, as describing the work upon the nations of the Suffering Servant who is led as a lamb to the slaughter. It is also in keeping with the expressions in liii. 4, 8, yielding (as Delitzsch observes) "the significant antithesis, that He who was Himself regarded as unclean would sprinkle and purify the nations" (see Urwick's "Servant of Jehovah," p. 103).

For Jewish interpretations (which are various and curious), see Isa. liii., translations by Driver and Neubauer (1877), pp. 1, 5, 19, 21, 50, 75, 87, 130, 140, 153, 207, 282, 301, 320, 341, 355.

In a metrical prayer used annually at the Passover we find these words: "He shall deal prudently, and shall reprove, and shall *sprinkle* many" (see Kay on Isa., in "Speaker's Commentary," p. 270).

full assurance of faith, having our hearts sprinkled from an evil conscience, even as our bodies washed with pure water " (Heb. x. 22).

And this view not only serves to explain, but is itself illustrated and confirmed by what is said in Heb. xiii. 11, 12. There we have set before us the blood of the sin-offerings (τὸ αἷμα περὶ ἁμαρτίας) brought into the Most Holy Place by the high priest on the great Day of Atonement. We have already observed that it is not said to be *offered* there, but simply *brought in* (εἰσφέρεται). The point which the writer is here insisting on is the outcasting of the bodies of these animals offered as sin-offerings—which were to be burned without the camp—and this as a typical representation of the outcasting of the Lord Jesus (suffering as our sin-bearer—as our sin-offering, on the Cross), without the camp. But incidentally the writer makes mention of the object—the purpose in the Saviour's view in this suffering and outcasting and sin-bearing—the purpose which corresponds with the *bringing in* the blood by the high priest into the Holy of Holies. And the purpose is stated as not for *offering*¹ the blood, but for *cleansing, sanctifying* by the blood, by the efficacy of that outcast sacrifice. It is thus expressed: "That He might sanctify the people by His own blood"—"He suffered without the gate."²

This is the purpose of our great High Priest—coming to

¹ It is much to be regretted that the Revised Version has inserted the words "*as an offering*," which (*verbally*) have no place in the original, and which (*as inserted*) tend to fasten on the text a sense which the Greek, to say the least, does *not* express.

² I much regret that I cannot appeal to Bishop Westcott for any support of my view of Heb. ix. 7. But perhaps on that account the more valuable will be found the following very important statement: "The blood was not properly 'offered' in the Holy of Holies. . . . It was used as the means of entrance and purification. Even so Christ entered into the Divine Presence 'through (διὰ) His own blood' (c. ix. 12), and by that purifies 'the heavenly things' (ix. 23) and the people (c. xiii. 12); but we do not read that He 'offered' it" (On Heb. viii. 3, p. 215).

fulfil the Divine counsel, to do what was written in the Roll of the Book, coming with the word in His heart, “ Lo, I come to do Thy will, O God.” “ By the which will we are sanctified through the offering of the body of Jesus Christ, once for all.”

CHAPTER V

THE PRESENT FUNCTION OF THE ETERNAL PRIESTHOOD

It remains for us to address ourselves to the difficulty which finds expression in such a question as this : But to what purpose, then, are we taught to believe in the Eternal Priesthood of Christ, if His priestly work is finished ; if He has now no propitiatory sacrifice to offer, no sin-offering to be continually presenting for acceptance to the Father ?

This objection obviously is intended to derive its force from the Inspired Word, which declares, " Every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins " (Heb. v. 1).

But does anyone really suppose that this saying is intended to teach us that the offering of propitiatory sacrifices is the sole function of a priest, and exhausts the purpose of priesthood ? Were the sacred offices of the priest in the Old Testament confined to the work of doing what the priest had to do with the sin-offerings for himself and the people ? and was the priest no priest when he was resting from his sacrificial labours ? To suppose that the text means this is surely preposterous. But let the text be looked at again, and regarded attentively ; and then let the question be asked, Does the text really say this ? It assuredly does not say it. It implies, indeed, that this work must needs in some sense stand first in that which the priest has to do. But what it tells us of the office of priesthood points to a much wider range of operation¹—

¹ " Sacerdotii Christi generale munus ita definiendum est, ut sit

“the high priest is ordained for men in things pertaining to God.” The expression is the same as in chap. ii. 17: “That he might be a merciful and faithful high priest in things pertaining to God.”

Shall we think that sacrificing for sin is all that comes under the true meaning of the word “things pertaining to God”? It cannot be. It is true, no doubt, that the text, viewed in its relation to the teaching which follows, requires us to view propitiatory sacrifice as the first thing,¹ and the prominent thing which we are to look for in the priestly work—as the entrance-door (shall we say?) to all else that he has to do for us, or as the foundation on which his further functions are to take their stand, and on which they must depend for their efficacy; even as in the New Testament the death of Christ is set before us as the great end of the Incarnation of the Son of God, and the foundation of all His sacerdotal work for us in heaven.

But the teaching of the text, viewed in its immediate surroundings, and its relation to the whole teaching of the Epistle, is this: that the office of the priesthood is to meet our great need—our need of One in our human nature with compassion for our human infirmities; who can take, and does take, upon Him the office of acting for us, undertaking for us, representing us, making our cause His own, in the whole matter of that which is between us and God, which has to do with the relation of the sons of men to the Creator of all, and the restoration of sinners to the glory of God.² Can less than this be contained in the words *ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν Θεόν*?

Patrocinium hominum apud Deum” (Outram, “De Sacrif.,” p. 267; see also pp. 278-283).

¹ Yet it is remarkable that *δῶρα* is here set before *θυσίαι ὑπὲρ ἁμαρτιῶν*. And the “gifts,” as distinguished from the sacrifices, do not include the bloody offerings. Westcott says (p. 118): “It is possible that the transposition is made in order to emphasise the thought that man needs an appointed Mediator even to bring his gifts to God.”

² In the “Instruction in the Christian Faith according to the Orthodox Armenian Church of St. Gregory the Illuminator” there is

But now, if this be so—if this whole work belongs to the Son of God, who has taken upon Him our nature, that He may be a merciful and faithful High Priest in the things pertaining to God, and if the work of propitiatory sacrifice be the first and foremost part of this work¹—does it follow that (because, in the unique high priesthood which pertains to Him, that first and foremost work is now a thing complete and perfect, shows itself as marked with a *ἄπαξ* which excludes for ever iteration or continuation) therefore as High Priest He has now nothing to do? Does it follow that now our faith has nothing to look to Him for, or to expect from His Priesthood? Surely we should be very slow to come to such an impotent conclusion.² Perhaps our faith may need to be more fully instructed as to what it should wait upon Him for.

Is it nothing that He has entered heaven, now to appear in the presence of God for us?³ How much there is in the true view of that appearing! Sacrifice and offering for sin, indeed, there is not, but good evidence that the One Sacrifice has been offered and accepted—that the price of

the following question and answer: “*Q.* Did He indeed fulfil the office of Priest? *A.* Yes; because having offered Himself in sacrifice, He was appointed Intercessor on our behalf, and Mediator of reconciliation with the Father” (Malan’s Translation, p. 16).

¹ So it was rightly observed by Calvin: “*Ita videmus a morte Christi incipiendum esse, ut ad nos perveniat sacerdotii ejus efficacia et utilitas*” (Calvin, *Inst.*, Lib. II., cap. xv., § 6).

² “As it was part of the high priest’s office, on the day of expiation, to carry the blood of the expiatory sacrifice every year into the holy of holies, so part of our Saviour’s high priestly office is to be done in the heavenly sanctuary, where he is for ever during this world presenting the merit of His oblation, and interceding for us . . . Christ did upon the Cross perfect His oblation, but not finish His priestly office” (Prebendary Payne, on “Gibson’s Preservative,” vol. vi., p. 309, edit. 1848).

“*Illuc introivit, cum omnibus meritis vitæ, passionis ac mortis suæ, unicusque et æterni sacrificii*” (Natalis Alexander, *Comment.* in Ep. ad Heb., cap. ix., v. 7, 8, “*Sensus Moralis*,” tom. ii., p. 111; Paris, 1768).

³ “At vero Sacerdotem si requiras, super cœlos est, ubi interpellat pro te, qui in terra mortuus est pro te” (Augustin, In Ps. xciv.).

“Ὡςπερ γὰρ τὸ πάθος ὑπὲρ ἡμῶν κατεδέξατο, οὕτως ἐντυγχάνει ὑπὲρ ἡμῶν” (Theodoret, Ep. Heb., cap. vii., Op., tom. iii., p. 592; Halæ, 1771).

our Eternal Redemption has been fully paid, and the debt all cancelled.

Is it nothing that by reason of this, and in virtue of this, He is there to cover sins [εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ (Heb. ii. 17)], to purge our hearts, to cleanse¹ the iniquity of our holy things? Is it nothing that He is there to wash sinners from their sins in His own blood, and make them kings and priests unto God and His Father; to purge their consciences from dead works to serve (εἰς τὸ λατρεύειν) the living God?

It was well said by Dr. Owen: "We plead only Christ to have been a priest, and to have offered sacrifice on earth *quoad ἱλασμόν*, as to *propitiation*, or the expiation of sin, granting on the other side that He is still so in heaven *quoad ἐμφανισμόν*," as to *appearance* and representation.

¹ "The seven times sprinkling of the blood betokened the full perfection, or perfect fulness, of the cleansing. We have need also to be sprinkled with the finger, not of man, but of Christ Jesus [summi nostri Pontificis], our Lord and Saviour, whose finger is the Holy Ghost, by whom our cleansing doth come upon us."—Bullinger, decade iii., serm. vi., vol. ii., p. 196, P.S.

² Error may arise from making too little, as well as too much, of this ἐμφανισμός. It certainly does not include *sacrificial oblation* (see Deylingius, "Observ. Sacr.," par. iv., p. 567). But it does not therefore exclude continuous sacerdotal functions based upon the one perfect sacrifice of Calvary.

Herveus (whose commentary has passed under the name of Anselm) says: "In plenitudine temporis gratiæ post consummationem operum quæ gessit conversans inter homines, apparet vultui, id est, presentia et benevolentia Dei Patris intercedens apud Eum pro nobis ostendendo cicatrices vulnerum quæ pro nostra redemptione pertulit, et quantum pro nostra salute laboravit perpetualiter representando" (Com., fol. 239, edit. 1533).

Deylingius says: "Christus Pontifex M. Deo Patri conspicuum se exhibuit, tanquam ἱλασμόν et placamen pro totius mundi peccatis. . . . In cœlos evectus sedensque ad dextram Dei memoriam curamque nostri non deposuit, sed res nostras commendat Deo, et sanguinem pro nobis effusum, ac vulnera ostendat Patri, et ἐντυγχάνει ὑπὲρ ἡμῶν" ("Observ. Sacr.," par. iv., p. 571).

It should, however, always be remembered when we speak of showing the tokens of the Passion, that the Passion was the antecedent qualification for the ἐμφανισμός.

We may, probably, be intended to mark a contrast between this ἐμφανισθῆναι τῷ προσώπῳ τοῦ Θεοῦ, and the entrance of the Levitical high priest as concealed under the cloud of incense (see Theodoret, as

Wherefore, whatever our adversaries do or can ascribe unto the Lord Christ as a priest, which in any sense, or by virtue of any allusion, can be looked on as a sacerdotal act, is by us acknowledged and ascribed to Him" (Works, vol. xix., p. 202; edit. Goold. See also vol. xxiii., p. 383).¹

quoted in "Christian Doct. of Sacerdotium," p. 71). But the contrast of Exod. xxxiii. 20, 23, may also be viewed in connection. See the LXX.

There is an observable peculiarity in "the combination of *νῦν* with the *αορ.* ἐμφανισθῆναι" (see Westcott, p. 273). Perhaps we may be allowed to suggest in explanation, that as the *past* act of *once* sitting down on the throne implies a continuing session, so Christ's *once* entering in (in the *past*), and thereby revealing Himself to the Father, in virtue of His finished sacrificial work, involves His abiding appearance as our Παράκλητος πρὸς τὸν Πατέρα.

¹ So it was well said by Calvin: "Neque somniamus illum, Patris genibus advolutum, suppliciter pro nobis deprecari: verum cum Apostolo intelligimus, sic Eum apparere coram facie Dei, ut mortis Ejus virtus ad perpetuam pro nobis intercessionem valeat: sic tamen, ut sanctuarium cœli ingressus, ad consummationem usque seculorum solus populi eminus in atrio residentis vota ad Deum deferat" (Instit., Lib. III., cap. xx., § 20. See Beza, Op., tom. i., p. 326; Geneva, 1582).

And by Whitaker: "Nunc illud suum sacrificium retinet, quod æternum merito appellatur propter immortalem illius vim atque efficacitatem. Itaque Christus æternus pontifex est, suumque æternum sacrificium habet" (Whitaker, "De Soph.," Lib. IX., Op., tom. i., p. 224; Geneva, 1610).

And so Goode: "This [a priest] He is still, and ever will be. . . . His intercession above gives efficacy to His offering of Himself on earth" ("Better Covenant," p. 63, fifth edition).

The same truth is briefly but forcibly expressed by Archdeacon Perowne thus: "The work of Christ, not only as finished here on earth, but as continued now in heaven, is properly sacerdotal" ("Our High Priest in Heaven," p. 16, second edition).

"It is not merely that a great satisfaction was offered to God's justice in the past, but that the Lord, who offered that satisfaction, now lives in the heavens, at His Father's right hand, and intercedes for us with all the influence which His suffering for us confers on Him. . . . The virtue of the Atonement thus consists, not merely in the greatness of the sacrifice once offered, but in the continual and living application, by the Saviour's own intercession, before the Father's throne."—Wace, "Sacrifice of Christ," pp. 51, 52.

So Tholuck: "There He presents to God the power of His ever-availing sacrifice, and grounds upon it His intercession" (Tholuck, in Com. on Ep. to Heb., vol. ii., p. 296, E.T.). Compare the following:

"Virtus illius hostiæ semel oblatae permanet in æternum" (T. Aquinas, "Summa," par. iii., vol. i., quæst. xxii., art. v., tom. vii., p. 248; Lugd., 1663).

The offering of incense was quite as strictly a sacerdotal function as the offering of sacrifice. (See Exod. xxx. 7; Lev. xvi. 12; Num. xvi. 6, *et seq.*; 1 Sam. ii. 28; 1 Chron. vi. 49, xxiii. 13; 2 Chron. xiii. 11, xxvi. 16.) Indeed, the view has been held, and may be fairly maintained, that the highest office (in some sense) of the priesthood of the ceremonial shadows was the offering, not of sin-offerings, nor of burnt-offerings, but of incense.¹ This was a function which seems to have originally appertained to the special office of the high priest (Exod. xxx. 7, 8).

This offering of incense, indeed, appears to have usually, at least, followed and presupposed, if it did not accompany, the offering of sacrifice.² The priest must in some sense

And another esteemed writer has said: "The other and the proper function of the priesthood, viz., to sprinkle the blood on the mercy-seat, is actually discharged by our Great High Priest, and will never cease. He ever liveth to make intercession for us. . . . Christ perpetually pleads, and in this sense offers, the virtue of His Atonement" (Litton's "Dogmatic Theology," part ii., p. 292).

"Is not His sacrifice spoken of as a present propitiation at the time when St. John wrote, though many years had elapsed since the atoning blood flowed on Calvary?" (Bishop Jeune, "The Throne of Grace, not the Confessional," p. 39).

And the sum of this teaching is admirably expressed by a Protestant writer of high esteem thus: "He lives for ever, clothed with all the power derived from His propitiatory death, and animated by the same heart of love that led Him to die; He lives in the very place where we most need Him; He is there perpetually in our behalf" (Bowen's "Daily Meditations," p. 242).

¹ Thus Dean Plumptre says: "His [the priest's] highest act, that which is exclusively sacerdotal (Num. xvi. 40; 2 Chron. xxvi. 18), is to offer the incense which is the symbol of the prayers of the worshippers (Ps. cxli. 2; Rev. viii. 3)." (Smith's "Dict. of Bible," vol. ii., p. 915.) See especially 2 Chron. xxvi. 18.

² There is no injunction, indeed, in Exod. xxx. 7, 8, to the effect that the incense offering should wait for the daily sacrifice. But from what we know of the practice of later times, it would appear that this was well understood as a rule to be very carefully observed (see Edersheim, "Temple and Ministry," pp. 132, 133, 137, 138). The opening of the gates in the morning to admit the priests to cleanse the candlestick and altar of incense "was the signal for actually *slaying* the sacrificial lamb (p. 133). The officiating priest waited for the signal of the president before burning the incense. The pieces of the lamb were *afterwards* laid on the fire of the altar. In the evening, however, the burning of the incense followed *after* the laying on the altar (see p. 143).

come as in or with the blood of sacrifice when he comes to offer incense.¹ No incense might ever be offered save by a priest—a sacrificing priest; not that he was then offering sacrifice, but that he was then in his sacred sacerdotal function following up a sacrificing work. His burning incense day by day signified that a sacrifice had already been offered and accepted for sins.²

So in the true *Sacerdotium* of our Great High Priest. His sacrificing work is done. Concerning His one oblation, we have heard His word τετέλεσται. We are sure “it is finished.”³ It has never been offered, and is never to be

This may perhaps serve to explain what Philo says of the burning of incense *before* the morning and *after* the evening sacrifice (“De Victimis,” Op., p. 836; Paris, 1640. See also p. 850). The incense *was* offered in the morning before the burnt offering was laid on the fire of the altar, but not before the *shechitah* of the lamb, and the πρόσχυς of the blood (see Edersheim, p. 129), which had specially to do with the expiatory aspect of the sacrifice. (See Lev. i. 4, 5.)

On the typical meaning of incense, see some valuable observations of Dr. Owen on Heb. ix. 3-5, Works, vol. xxiii., p. 202 *et seq.*; edit. Goold.

The following brief extracts have a very important bearing on our subject:

“It must be granted that this incense is distinguished from the prayers of the saints, as that which is in the hand of Christ alone, to give virtue and efficacy unto them (Rev. viii. 4)” (p. 203). See W. A. Wright in Smith’s “Dict. of Bible,” vol. i., p. 867.

“Two things in the mediatory prayer of Christ are hereby intimated unto us: (1) That the efficacy of them ariseth from, and dependeth on, the sacrifice of Himself. Hence His intercession is best apprehended as the representation of Himself, and the efficacy of His sacrifice in heaven, before the throne of God. (2) That this prayer is quickened and enlivened by the same fire wherewith the sacrifice of Himself was kindled—that is, by the Eternal Spirit” (p. 203).

“It is His *intercession* that is the *cloud of incense* which covers the ark and mercy-seat. This gives a continual sweet savour unto God from His oblation, and renders acceptable all the worship of the Church in their approaches unto Him (Rev. viii. 3)” (p. 218).

¹ So the *burning incense* appears sometimes to stand for “the whole act of sacrifice.” See Dean Payne Smith in “Speaker’s Commentary” on Jer. i. 16. Compare Hos. iv. 13; 2 Chron. xxv. 14. See also Streane’s “Double Text of Jeremiah,” p. 31.

² It must not be supposed that the idea of expiation was absent from the burnt-offering of the daily sacrifice (see Heb. x. 11). See also Kurtz, “Sacr. Worship,” p. 176.

³ “Igitur sacrificium, pro quo hæc omnia sacrificia in typo et figura præcesserant, unum et perfectum, immolatus est Christus” (Origen, In Lev., hom. iv., § 7, Op., tom. ii., c. 442; edit. Migne).

offered, in heaven. But "in His own blood," i.e., in the efficacy of His sacrifice once offered on the Cross, He appears in the presence of God for us, and in heaven offers incense¹—the incense of continual mediatorial intercession, all-availing through His finished sacrifice—for His people, whom He still cleanses and purifies by His blood of sprinkling.

Is it nothing to be assured that He is there daily to wash

"Magnitudinem Christi sacrificii hic ostendit, quod semel oblatum tantum prævaluit, quantum omnia sacrificia legalia non valuerunt: unum enim fuit et semel oblatum, et sufficit in sempiternum ad tollenda omnia peccata credentium" (Primasius, Com. in Ep. ad Heb.; In Bibl. Max., tom. x., p. 264).

For apparent exceptions, which might seem to carry the *sacrificial* work of the *sacerdotium* to heaven, see above, p. 2, and "Sacerdotium of Christ," p. 47.

Other examples which may be alleged as (in sound) more or less nearly approaching these will be found, I believe, on examination to be too doubtful, as well as much too few and far between, to have any serious weight as against the *consensus* of ancient Christian testimony to the truth that the one propitiatory sacrifice pertaining to the *sacerdotium* of the New Covenant was sacrificially offered once for all by Christ upon the Cross. See "Sacerdotium of Christ," pp. 62-65.

Epiphanius, indeed, includes *offering* in the present function of Christ's *sacerdotium*. But it is the offering only of *gifts*, the offering of Himself as sacrifice having gone before. His words are: Μένει γὰρ τὰ ὑπὲρ ἡμῶν εἰς τὸ διηνεκὲς δῶρα προσφέρειν· πρῶτον μὲν ἑαυτὸν προσενέγκας, ἵνα λύσῃ θυσίαν παλαιᾶς διαθήκης, τὴν ἐντελεστέραν ζῶσαν ὑπὲρ παντὸς κόσμου ἱεουργήσας· αὐτὸς ἱερεῖον, αὐτὸς θύμα, αὐτὸς ἱερεὺς, αὐτὸς θυσιαστήριον, αὐτὸς Θεὸς, αὐτὸς ἄνθρωπος, αὐτὸς Βασιλεὺς, αὐτὸς Ἀρχιερεὺς, αὐτὸς πρόβατον, αὐτὸς ἀρνίον, τὰ πάντα ἐν πάσιν ὑπὲρ ἡμῶν γεγόμενος ("Adv. Hæreses," Lib. II., tom. i., § 4; Op., tom. i., pp. 471, 472; edit. Patavius, Colon., 1682). See also p. 360, and especially p. 762.

¹ Augustin remarks: "Incensum non licebat ponere nisi summo sacerdoti." See Exod. xxx. 7. (In Johan. Evang., cap. xi., § 27, Op., tom. iii., par. ii., c. 629; Paris, 1680.)

As to the later practice of casting lots for the burning of the incense, see Edersheim, "Temple and Ministry," p. 137.

Dr. Edersheim says (pp. 128, 129): "The sacrifices were in no sense prayers, but rather the preparation for prayer. The Tabernacle was, as its Hebrew designation shows, the place 'of meeting' between God and Israel; the sacrificial service, that which made such meeting possible; and the priest, as the root of the word implies, he who brought Israel near to God. Hence prayer could only follow after the sacrifice; and its appropriate symbol and time was the burning of incense. This view is expressed in the words, 'Let my prayer be set forth before Thee as incense,' and authoritatively confirmed in Rev. v. 8."

the feet of His saints, and make them know that, having loved His own which are in the world, He loves them unto the end; and to know that the blood of Jesus Christ continually cleanseth them from all sin?

Is it nothing to us that in His all-prevailing Priesthood He ever liveth to make intercession for us?¹ Is it nothing to us to be assured, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins"?²

¹ "Verbis his, quibus dicitur Christus *ἐντυγχάνειν ὑπὲρ ἡμῶν*, hæc subjecta est sententia, Christum nunc *ut Patronum nostrum causam nostram apud Deum agere*" (Outram, "De Sacrificiis," cap. vii., Lib. II., p. 338). See Chrysostom, Op., tom. xii., p. 133, edit. Montfaucon; and Theodoret, Op., tom. iii., p. 592.

Τὸ ἐντυγχάνειν . . . τὸ πρεσβεύειν ὑπὲρ ἡμῶν τῷ λόγῳ τῆς μεσιτείας . . . πρεσβεύει γὰρ ἔτι καὶ νῦν, ὡς ἄνθρωπος, ὑπὲρ τῆς ἐμῆς σωτηρίας, ὅτι μετὰ τοῦ σώματός ἐστιν, οὗ προσέλαβεν (Greg. Naz., Orat. XIII., § xiv., Op., tom. i., p. 550; Paris, 1778).

Twice Clemens Rom. connects the title *προστάτης* with *ἀρχιερεὺς* (Ad. Cor. xxxvi. and lviii.). This word *προστάτης* would convey to a Roman "all the ideas of the Latin 'patronus,' of which it is the recognised rendering." (See Lightfoot on chap. xxxvi., p. 119.)

On the true sense of *ἐντυγχάνειν*, see Westcott on Heb. vii. 25, pp. 191, 192.

When we speak of Christ's *pleading*, we should understand by it, not the asking as a suppliant that He may be permitted to do a peace-making work, but the effectual word on our behalf of One enthroned because He *has done it*. (See Kay on Ps. xxii. 31, p. 75.)

Dr. Owen says: "The actual intercession of Christ in heaven, as the second act of His sacerdotal office . . . compriseth the whole care and all the actings of Christ, as our High Priest, with God in behalf of the Church" (Works, vol. xxii., p. 538; edit. Goold). "The praying of Christ at present is no other but such as may become Him who sits at the right hand of the Majesty on high" (p. 539). "Had He left it [the work He had undertaken] when He left the earth, it had never been finished; for great was that part of the work which yet remained to be perfected" (p. 543).

² Heb. ix. 23, 24, implies that Christ's appearance in heaven on our behalf is, in some sense, *with* His sacrifice there to be applied for purposes of cleansing and purifying. But the verses following still more clearly imply (or rather express) that this appearance is certainly not for the purpose of *offering* His sacrifice. His appearance, therefore, is, with the efficacy of His sacrifice already offered on the Cross (see verses 26-28), to be applied for our benefit—an application which, while primarily to be regarded as a purging of our consciences (see verse 14), may also doubtless be regarded under another aspect as an effectual pleading before God of the propitiation full and perfect and finished in the past, and so as doing what may be regarded as, in

Is it nothing that through Him alone—our *great* “Priest over the House of God” (Heb. x. 21), our Priest for ever—we ourselves can present ourselves a living sacrifice, holy, acceptable unto God, for our reasonable service?

Is it nothing to know that by Him our prayers and supplications are offered before the throne?¹

Is it nothing that by Him we are exhorted to offer “the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His Name”? (Heb. xiii. 15).

certain secondary and inferior senses, a continual work of propitiation. (See Heb. ii. 17; 1 John ii. 2.) On *λασμός*, see Westcott on 1 John ii. 2, specially p. 85, and Marriott’s *Correspondence with Carter*, p. 87.

In this sense it has been well (though perhaps somewhat incautiously) said: “If He had not been a Priest on earth, He could not have been a Priest in heaven; for He would have had nothing to carry within the veil wherewith to make propitiation” (Goode’s “*Better Covenant*,” p. 63, fifth edition). A little below Mr. Goode says of the Blood of the Eternal Redemption: “That Blood He now presents and sprinkles before the mercy-seat; and on the ground of it He claims, for returning sinners, the fulfilment of all the grace of the covenant as the reward of His Sacrifice.”

I am rather inclined to question whether this aspect of Christ’s present sacerdotal work is clearly presented to our view in any of those teachings of Holy Scripture which are commonly alleged in its support.

But it is undeniable that His very *appearing in the presence of God for us* is, of necessity, a true *λασμός*, in the sense of being applicatory of the fruits of His once-for-all offered and accepted sacrifice (see Chrysostom, as quoted above, pp. 39, 40). In this sense, we may well believe, the old Sacramentaries spoke (in the Collect for fifteenth Sunday after Trinity) of God’s keeping the Church “*propitiacione perpetua*”—a phrase which was changed by our Reformers in 1549 to “*perpetual mercy*.” (Compare the Collect for the sixteenth Sunday after Trinity.) The change is an example of the wise caution of our Reformers. And we may be thankful for it; because this effectual application is to be distinguished from the offering (in the true sense) of propitiatory sacrifice as clearly as the showing of a receipt is to be distinguished from the paying of a debt. (See “*Missarum Sacrificia*,” pp. 35, 36; “*Recent Teachings concerning Eucharistic Sacrifice*,” p. 24; “*Death of Christ*,” p. 56; and Calvin, *Inst.*, lib. ii., cap. xx., § 19.)

¹ So Bishop Hall says: “It doth not more belong to the priesthood of Christ that He offered Himself once for us, a spotless Sacrifice, than that He daily offers to His Father the incense of our prayers on the altar of heaven” (*Works*, vol. ix., p. 67; edit. 1808).

Was there no signification of a High-Priestly function when, as He was last seen by the Apostles, He lifted up His hands and blessed them? Oh, what should His faithful servants do without the peace and without the blessing of Him our Great High Priest over the house of God, who now for us has been received up into glory !¹

“ A great Priest,” it is said, “ over the house of God.”² And these words lead our thoughts at once to something further still. “ A Priest upon His throne ”; the Mediator of the New Testament; the Priest for ever after the order of Melchizedek, sitting at the right hand of the Majesty on high, with all power in heaven and on earth, waiting till His enemies be made His footstool, receiving and giving gifts to men; the Head over all things to His Church, which is His body, the fulness of Him that filleth all in all.

Oh, surely our faith has to lift up its head and thank God that our Great High Priest is no longer sacrificing for sin; that, having by one offering perfected for ever them that are sanctified, He now lives and reigns, sitting in His majesty, throned in His glory, holy, harmless, undefiled, and separate from sinners, and made higher than the heavens, with power before which every knee must bow, giving victory to His saints, whom He loves to the end, able also to save to the uttermost all that come unto God by Him, seeing He ever liveth to make intercession for them !

In the Old Covenant, after the first offerings of Aaron, following on his consecration for himself and the people, we are told that Aaron “ lifted up his hand toward the people and *blessed* them ” (Lev. ix. 22, 23). Herein he was following the example of the priesthood of the higher order—the order of him, the priest of the Most High God, who *blessed* him that had the promises (Gen. xiv. 19; Heb. vii. 6). Moreover, the priestly benediction of Num. vi.

¹ See Outram, “ De Sacrif.,” lib. ii., cap. i., p. 269.

² Not simply “ a high priest ” (as A.V. of Heb. x. 21), but a *great* high priest, as in Heb. iv. 14, even “ Jesus the Son of God.” (Compare iii. 6. See Professor Abbott’s Reply to Supple, pp. 22, 23.)

24-28 followed regularly after every morning and evening sacrifice, as if it were a pouring out the fruits of the sacrificial oblation.¹

And of our Great High Priest, the one true Priest after the order of Melchizedek, we read that, while He was yet upon the earth on which He had offered His atoning sacrifice, which was to restore a blessing to an accursed race, before He went up to the throne of His glory, He led His disciples to Bethany, "and He lifted up His hands and *blessed* them. And it came to pass while He *blessed* them He was parted from them, and carried up into heaven" (Luke xxiv. 50, 51).

What a blessing was that! Or shall we not rather say, What a blessing *is* this! For surely that blessing is not exhausted, now that our Jesus is a Priest upon His throne, set down on the right hand of the Majesty on high—a Priest who has passed from ministering as at the altar of sacrifice (but not till His work there had been finished) to sit down on the right hand of the Father's glory.² Oh, shall we

¹ See "New Dictionary of Bible," p. 307. It should, however, be noted that in later Jewish theology, at least, the blessing was not regarded as an *exclusively sacerdotal* function. The priestly benediction (Num. vi. 24 *et seq.*) was not omitted from the service of the synagogue when no priest was present (see Edersheim, "Life and Times of Jesus," vol. i., p. 442). Indeed, when a priest was present, and acting as minister of the synagogue, he did not always pronounce the blessing (see Vitranga, "De Synagoga Vetere," p. 1120; Franc., 1696).

² It is not without its important significance that, after the establishment of the new covenant in the sacrifice once for all offered, Christ is set before us in the Epistle to the Hebrews not merely as Priest. He is the *Mediator* of this new covenant, and its *Surety*.

It may be specially observed that in chap. vii. 22, viewed in connection with verses 20, 21, and 23, we should have expected to see "Jesus" set before us as "Priest." Instead of this we have *κερτίστος διαθήκης γεγονός ἔργον Ἰησοῦς*.

It is as if, in view of all expiating work of sacrifice finished and completed, the priestly idea has added to it other ideas, which it has (in a sense) to stand behind. "Jesus, the Son of man, having entered into the presence of God for men, is the sure pledge of the validity of the New Covenant" (Westcott, p. 189). And this new covenant is made in His blood—the blood in which He is consecrated to the everlasting *sacerdotium*.

say that this High Priest is no object of our faith, or that our faith can see nothing that He, exalted to be our Priest of blessing, has yet to do for us? Rather let us thank God that through the faith of Him we can lay hold on the hope set before us, which hope we have for an anchor of the soul, both sure and steadfast, and which entereth into that which is within the veil, whither the Forerunner is for us entered, even Jesus, made an High Priest for ever after the order of Melchizedek.

Even under the Law, the priest after the older order was to be in some sense a shepherd to the people. He was to be to them a teacher of truth, an instructor in righteousness, a messenger of the Lord of hosts (Mal. ii. 6, 7), even as we read concerning the father of that order that the Lord led His people like sheep by the hand of Moses and Aaron (Ps. lxxvii. 20).

But our High Priest is Priest for ever after a new order, or, rather, after an older order still, in which the kingly and the priestly offices were united; for Melchizedek, the priest of the Most High God, was King of Salem—that is, king of peace. And God's kings were to be pastors and shepherds of His people. So our Priest—Priest and King for ever—is set before us as our Shepherd. As our good Shepherd, He has laid down His life for the sheep; that was His priestly sacrifice. So He purchased His flock with His blood. Did He purchase His flock, did He give His life for His sheep, to leave them, then, to the wolves? Hear what He says: "My sheep hear My voice, and they follow Me. And I give to them eternal life; and they shall never perish, neither shall anyone pluck them out of My hand." Has our High Priest nothing to do for us, after He has laid down His life for us, and offered His

The word *Εγγυος* suggests ideas which adapt themselves to *ἐκάθισεν* more fitly than *ιερεύς*. Euth. Zigab. says ὁ Χριστὸς ἀπαξ ιεράρευσεν, following Chrysostom's ἀπαξ ιεράσατο καὶ λοιπὸν ἐκάθισεν (see "Doctrine of Sacerdotium," p. 71, and quotations from Theodoret and Chrysostom there and in p. 50. See also especially "Eucharist considered in Sacrificial Aspect," p. 16, and Westcott on Heb., p. 197).

sacrifice for our sins? Look again at Melchizedek, the type of this kingly priesthood. Had he nothing to do for the conquering warriors, the followers of Abraham, on their return from the battle with their enemies? Did he not refresh them when they were weary? He brought forth bread and wine for the hunger and the thirst, for the strengthening and refreshing of their bodies. And our Priest after the order of Melchizedek¹—our King and Priest—shall we think that He does less than this for our souls, weary, it may be, in the victorious conflict with our enemies? Does He not strengthen and refresh our spirits with the true bread of heaven, and the true wine that maketh glad the heart of man? In other words, does He not feed us and feast us on the very sacrifice of the true Paschal Lamb—on His own most precious Atonement, of which He says, “My flesh is meat indeed, and My blood is drink indeed”?² Does He not teach us to say (and that not only when we come to the Table of the Lord), “The Lord is my Shepherd, therefore shall I lack nothing. . . . He restoreth my soul. . . . Thou preparest a table before me in the presence of mine enemies”? What is all this but an assurance to us that our Melchizedek will do all for His little flock, the sheep of His pasture, as One who can have compassion for their infirmities, will tenderly care for them, will gently lead them, healing the sick, binding up

¹ “In sacerdotio Christi duo possunt considerari: scilicet ipsa oblatio Christi, et participatio ejus. Quantum ad ipsam oblationem, expressius figurabat sacerdotium Christi sacerdotium legale per sanguinis effusionem, quam sacerdotium Melchisedech, in quo sanguis non effundebatur: sed quantum ad participationem hujus sacrificii et ejus effectum (in quo præcipue attenditur excellentia sacerdotii Christi ad sacerdotium legale) expressius præfigurabatur per sacerdotium Melchisedech” (T. Aquinas, “Summa,” par. iii., vol. i., quæst. xxii., art. vi., tom. vii., p. 249; Lugd., 1663).

² “Aaron’s [priesthood] typified the *transient* part, the *atoning* part. . . . Melchizedek, therefore, was introduced, not as offering any *sacrifice of atonement* (that was to be considered as *previously executed*), but as conveying or applying instrumentally the subsequent *blessings* of that atonement. This was part of the *sacerdotal* office, and in respect of this part only Melchizedek was introduced as a *priest*” (Waterland, Works, vol. v., p. 166; Oxford, 1843).

the broken-hearted, lifting up those that are cast down, and comforting the feeble, and that He will never leave us nor forsake us, until He has done that which He hath spoken to us of—even to bringing us to that heavenly city where all sorrow and suffering shall be past, all tears washed from all eyes, and where the former things will have passed away? Oh, let us thank God for what we may believe concerning the present work of our great High Priest! Away with the thought that He has nothing to do for us because He has finished His sacrifice, and made an end for ever of offering for sin. Rather let the perfection of His past work be our assurance that He has great things to do, and which He will do for us now, and do for us in continuance. This is the true argument from the one perfect sacrifice and oblation of the Death of Christ. This is the Divine logic which is taught to our hearts by the Word and the Spirit of our God.

Hear what St. Paul says: "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life."

It must not be said that all this is not strictly to the point, and has nothing directly to do with the sacerdotal function of Christ in heaven. It may sometimes be allowable, it may sometimes perhaps be right, to confine within somewhat straiter limits our conceptions concerning the work of the priesthood in the Jewish economy. But it will surely be allowed, upon due consideration, that what has been stated here is to the point, and has to do directly with the *sacerdotium* of Christ, in view of His eternal Priesthood after the order of Melchizedek, if only we take a wide view (and a fair view) of the scope of the inspired words, "Every high priest taken from among men is ordained for men in things pertaining to God" (Heb. v. 1).

If it should be objected that some of these functions might rather be ascribed to the Apostleship than to the Priesthood of Christ, it may be sufficient answer to say that even so they are the outcome of His Apostleship only in so far as His Apostleship is to be viewed as the outcome of His Priesthood.

For, however right it may be sometimes to view the Apostleship and Priesthood of the Son of God as separate, it can never be right to regard them as disconnected. The one is as truly the result of the other as the beneficial use of a possession is the result of its acquisition.

The Apostleship of Christ *now* is the voice of Him that speaketh from heaven, and that voice cannot now be heard apart from the word of "the blood of sprinkling which speaketh better things than that of Abel."

Our faith looks back to the perfect atonement made in the past. But the same faith looks up to the living Saviour, and knows that as He died for us, so He lives for us—lives for us not as our Victim now, but as our Priest still, and our Priest in all the efficacy of His finished sacrificial work. The streams from the once smitten Rock ever flow. The incense pertaining to that one offered sacrifice ever ascends. The Priest who once offered that sacrifice in His death lives as a Priest for ever. And that sacrifice is not only the starting-point, the ἀρχή, the birth; it is also the life, the power, the all-in-all of His ever-enduring *sacerdotium*. From that perfect sacrifice the priesthood of the New Covenant derives its all-prevailing, infinite, eternal efficacy.¹ In the blood of that sacrifice,

¹ This intimate and inseparable connection between the two parts of the sacerdotal office has not unfrequently been expressed by representing the priest as, *after offering* his sacrifice, *presenting* it before God as the basis of his sacerdotal intercession. But in this use of the word *present* there is an ambiguity which, if I mistake not, may be a fruitful source of dangerous misunderstanding. It seems sometimes in our days to be used as an equivalent with *offer*—the "*presenting the blood*" being another form of expressing the "*oblation of the sacrifice*"; but if it is to be used at all in connection with the sacerdotal function in the Most Holy Place, it should be clearly distinguished

which is the blood of the New Testament, Christ is raised from the dead, and exalted as Head over all things to the Church, our merciful and faithful High Priest, ever living and reigning, the Priest upon the throne, the only Priest of the Christian Church, the one Great High Priest over the house of God, the only Mediator of the new everlasting covenant, the one Mediator between God and men, the man Christ Jesus.

Rightly has Hooker claimed the office of Mediator as belonging to the priestly office of Christ; and rightly has he distinguished between the two parts of His *sacerdotium*, adding: "For as the high priest both offered sacrifice for expiation of the people's sins and entered into the holy place, there to make intercession for them, so Christ, having finished upon the Cross that part of His priestly office which wrought the propitiation for our sins, did afterwards enter into very heaven, and doth there, as Mediator of the New Testament, appear in the sight of God for us" ("Eccl. Pol.," book viii., chap. iv., § 6, Works, vol. iii., p. 379; edit. Keble).

The high priest of the earthly tabernacle bore upon his *shoulders* precious stones of memorial, graven with the

from sacrificial oblation, as in the words of a learned Puritan divine, who says: "Christ maketh intercession in the virtue of His blood. Our salvation is obtained, first, *pretio*, and then *prece*, by laying down a price, and then pleading the payment before God, so that what was *once offered* is *continually presented*" (Hardy on 1 John ii. 2, p. 130; Nichol's series).

And this distinction is no novelty. It must be acknowledged, I think, that it was never a *catholic* teaching to regard the high priest's function within the veil, either in the Old Testament or in the New, as a sacrificial oblation. The sacrifice, the *pretium*, had been offered *before*; the *preces* were to be offered *there*. Witness the following from Remigius of Auxerre, whose work has sometimes been attributed to Remigius of Rheims: "Pontifex quoque ille, qui cum sanguine illorum animalium intrabat in Sancta Sanctorum, *oraturus* pro populo, typum gerebat illius veri Pontificis, qui cum sanguine passionis suæ, interiora patriæ cœlestis penetravit, oraturus pro fidelibus suis" (Expl. in Heb., cap. xiii., in Bibli. Max., tom. viii., p. 1123). See above, pp. 12, 16, 42, 43; see also Albertinus, "De Eucharistia," pp. 885, 886, 936, 937, and Cave, "Hist. Literaria," p. 394.

names of the twelve tribes of the children of Israel (Exod. xxviii. 12); so our one Great High Priest is the Bearer on His shoulders of the burden of the people of the Lord. And as it was commanded in the law that "Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his *heart* when he goeth into the holy place, for a memorial before the Lord continually" (Exod. xxviii. 29), so in the tabernacle not made with hands, eternal in the heavens, the true Aaron of the New Covenant bears upon His heart the names of all and of each of the people of His inheritance. He is not one who cannot be touched with the feeling of our infirmities. He not only knows all of His sheep by name, He not only knows their infirmities, and understands their temptations, and compassionates their sorrows, but each one is as a precious jewel upon His heart, each and all, all and each—once lost, now saved, found with rejoicing before the angels in heaven—each one to be defended and kept with a Mediator's continual intercession, with a High Priest's sacred diligence, with a Good Shepherd's tender care, with the Great Shepherd's mighty power, that they may never perish, and that no power in heaven or earth or hell may ever avail to pluck them out of His loving hand.

We disclaim for the *sacerdotium* of Christ any continuation or iteration of sacrifice or of oblation. We utterly disclaim and deny it. To do otherwise would be to break up and destroy the perfection of the work, on which His perfect *sacerdotium* rests for its very foundation. But we claim for the Priesthood of Christ all that the needs of sinful humanity can ask or desire from the past or the present. And we do not dissociate the present from the past. All that we claim for the present is founded on that which we claim for the past.

All is connected with the sacrifice of Christ as truly as the fruit of a tree with the tree and its roots. All is the work of a sacrificing Priest, not the less the present and continuous work of "a Priest for ever" because the work

of a Priest whose sacrificing work is *done*.¹ All is not the less pertaining to a present sacerdotal function because it is all the result of a propitiation made perfect in the past. All belongs not the less to a Priesthood of reconciliation in the present because of its having to do with the application of an atonement completed on Calvary. It is not the less the effectual ministry to-day of release for the captives and salvation for the lost because that release is simply the result of the redeeming ransom-price paid down and accepted on the Cross. All has not the less to do with the bringing home the wanderers by our merciful and gracious High Priest because the way of access into the Holiest was laid quite open, when the veil of the Temple was rent from the top to the bottom, and from the dying lips of the incarnate Son of God was sounded forth the word, "It is finished."

In this applicatory and consequent work Christ's

¹ Ὁ αἱρῶν τὰς ἁμαρτίας τοῦ κόσμου· ὡς αἰεὶ τοῦτο ποιῶντος αὐτοῦ· οὐ γὰρ τότε μόνον ἔλαβεν ὅτε ἔπαθεν, ἀλλ' ἐξ ἐκείνου μέχρι τοῦ παρόντος αἶρει τὰς ἁμαρτίας, οὐκ αἰεὶ σταυρούμενος μίαν γὰρ ὑπὲρ ἁμαρτιῶν προσήνεγκε θυσίαν· ἀλλ' αἰεὶ καθάρων διὰ τῆς μιᾶς ἐκείνης.—Chrysostom, In Joan., hom. xviii., § 2, Op., tom. viii., pp. 105, 106; edit. Montfaucon, Paris, 1728.

St. John tells us that Christ HIMSELF "is the propitiation for our sins" (1 John ii. 2), on which text the Roman Catholic Estius thus comments: "Christus est hostia, per quam, semel in arâ crucis oblatam, Deum nobis placat, in quantum videlicet hostiam illam, pro omnium salute sufficientem, continue quibus vult applicat, ad remissionem peccatorum" (Estius in 1 John ii. 2. See Wordsworth *in loc.*).

And to much the same effect Cornelius a Lapide (in 1 John ii. 2), who adds: "S. August. lib. de Fide et Oper. legit: *Et ipse est exoratio pro peccatis nostris*. Orat enim Christus pro nobis, etiam in cœlis . . . et propitiare est orare. S. Cyprian., lib. iv., epist. 2, v. 52, pro *exoratio* legit *deprecatio*. Significat S. Johannes Christum talem nobis esse advocatum, ut certo causam nostram obtineat, imo eo patrono causâ cadere non possimus, eò quod ipse sit ex officio redemptor et propitiator noster, qui ex justitia pro peccatis nostris satisfecit."

So Bullinger, treating of "the proper or peculiar office of the priest," which is, "to make intercession" (p. 216), says: "We hear that Christ is appointed and made unto us of God, not only a Mediator of redemption, once to redeem, but to be an everlasting Mediator, yea, of intercession" (Bullinger, dec. iv., serm. v., vol. iii., pp. 217, 218, P.S.).

ministers have indeed a subordinate function to perform by the authority of Christ Himself. And even this subordinate function is one which tells of a dignity so high, and an office so weighty, that all sufficiency for the work must be "of God." Nevertheless, it is to be most clearly distinguished from what can, in any strict sense, be called the offering of any sacrifice for sin, or making of any propitiation for sinners. Theirs is not the work of sacrificing¹ priests, however effectually they may be used as, in a certain sense, ministering the fruits of a sacrificing priesthood. They do nothing, as Christ does, in virtue of *their* having offered propitiatory sacrifice. It is not for them to offer the sacerdotal incense of mediatorial intercession.

It is not, indeed, for us to bring an important controversy down to the level of a mere logomachy. And for those who prefer to hold fast to the word *sacerdotium*, while separating from it all ideas of real sacrificial oblation for sin, and of real mediatorial intervention, and desiring to maintain merely the subordinate office of that *διακονία* of

¹ See my "Christian Doctrine of Sacerdotium," pp. 72, 100, 101, and Waterland's Works, vol. iv., p. 739; vol. v., pp. 278, 279.

It is much to be observed, in connection with the omission of all priestly names and sacrificial functions as applied in the New Testament to ministers of the Gospel, that in the Epistle to the Hebrews we have mention made of Christ's ministers on earth in three distinct passages. In each case the mention occurs in a collocation which points more or less distinctly to the high place of esteem to which their office should entitle them.

Is it conceivable that, if the writer had regarded them, and desired that their office should be regarded, as in any sense the antitypal truth of the Aaronic priesthood, he would not, in view of the whole subject of the Epistle, have named them "priests," have insisted on their "ministerial priesthood," and commanded that they should be had in honour as those who offer sacrifice to God for the sins of the people?

Instead of this, in each case they are simply named *οἱ ἡγουμένοι ὑμῶν*. Moreover, in the first case (xiii. 7) their work is described thus: "Who have spoken unto you the word of God." In the second case (xiii. 17) their claim to obedience is made to rest on this, that "they watch for your souls as they that must give account." In the third case (xiii. 24) they are simply named first, before "all the saints," as those who should receive salutation. Not one word, in a treatise mainly concerning priesthood, of any priestly function in the New Testament, save for the one Priest upon the throne on high.

application which consists in the ministry of the Word and Sacraments, we have no need to enter into contention with them. We may deprecate their language, but not condemn their doctrine. There is a sense in which there is One Shepherd. And His shepherding doubtless involves the idea of His *sacerdotium*. There is also a sense in which there are under-shepherds of His flock, and those of His own appointment. (See Heb. xiii. 20; 1 Pet. v. 2, 4; Eph. iv. 11.) These *ποίμεις* are also the "elders" (1 Pet. v. 1, 2). But the "elders," who were also the *ποίμεις* of the Jewish synagogues, were not priests (see Edersheim, "Life and Times of Jesus," vol. i., p. 438. See also Lefroy's "Christian Ministry," pp. 148-151, and especially Vitringa, "De Synagoga Vetere," p. 625, *et seq.*).

In any case, this lax and very inferior sense of the word *sacerdotium* needs to be very clearly distinguished from that which is *the Truth*, of which the Old Testament *sacerdotium* was a type. And it must never be allowed to attract to itself ideas which would give to the human ministry of the New Testament any part in the propitiatory work, the perfection of which they are commissioned to proclaim as the good news from heaven to sinners upon earth, or any share in the grand *opus operatum*, to which is due the reconciliation which it is their high privilege to offer, and to assure, and ministerially to seal to the souls of believing men.

